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"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

INVESTIGATIONS IN THE UNSEEN WORLD.

BY C. D. GRISWOLD, M. D.

BATAVIA, N. Y., *May* 10, 1858.

CHARLES PARTRIDGE, Esq. :

Dear Sir—My first contributions on the subject of Spiritualism, for the Press, were written in this place nine years ago. I then expressed opinions deduced from an examination of the discussions or “knockings” through the Misses Fox at Rochester, and claimed that they were not produced by any means that could be explained through physical science. For these opinions expressed then, and afterward in New York, I suffered not lightly in charges against the soundness of my judgment.

* In my first interviews with the Spirits in Rochester, I was told by an unseen messenger, that the time would soon come when there would be "writing, talking, and seeing mediums," and moreover, that the time was not far distant when my life would be devoted to the spread of Spiritualism. The improbability, and, as it to me then seemed, the impossibility of these predictions ever being fulfilled, caused me to make mention of them as among the absurdities of the new wonder. All but the last of these has for a long time been verified, and for years I have waited, claiming a fulfilment of the last prediction, and regarded Spiritualism as an interesting subject of inquiry; but always disposed to set aside its claims to a high order of intelligence or governing principles; or rather maintaining that the communications of Spirits could not be regarded as in character with Divine revelations, and hence should not be received as opposed to our *understanding* of the Scriptures.

A train of events which I deemed misfortunes drew me back to this, my former place of abode, near two years ago. Many a hearth I found desolate from the absence of those I had known, who had gone to the Spirit-world, and the "places that knew them, now know them no more. My sympathies were more with those who had passed the "vale," and my thoughts were turned thitherward, and I sought for channels through

which I hoped they might return, and my wishes were gratified.

About a year ago, a member of my household became, after repeated sittings, developed somewhat as a writing medium. This gave me new zest in my investigations; and with two young girls, respectively twelve and fourteen years old, who were somewhat developed as mediums, I had frequent converse with the inhabitants of the unseen world. The youngest of the two I had heard of as a seeing medium, and my first interview with her in this capacity was entirely accidental. She came to my house to play with my little girl, when I took the opportunity to question her concerning what I had heard of her spiritual vision, to which she readily answered, "I do see Spirits sometimes, and I see one now standing between you and Mrs. G." I asked for a description, and she gave one that brought to my mind the late John Lloyd Stephens of Central American fame. I then asked if I had "conversed with this Spirit when in the form upon the subject of Spiritualism," and she readily answered, "the Spirit nods, yes." "Where?" I asked; and after repeating over a number of places, I mentioned "the Isthmus of Panama," and she said, "yes." "What was the hour?" She looked steadily a moment, and answered, "he is holding up figures—between 10 and 12 o'clock." I then requested this Spirit to write through the hand of my niece; and assenting to try, she seated herself beside a table, and her hand wrote, "I often come to you from the Spirit-world;" and signed his name John L. Stephens. On turning to a letter from Mr. Stephens, I found the writing an exact *fac-simile* of his signature, and unlike the natural hand of the medium. A few words were also written at my request, in French, and in another language which I suppose to be Russian.

In the summer of 1851, I was on the Isthmus of Panama with Mr. Stephens, and my arrival from the United States being more recent than his, he inquired of me, "if there had anything new transpired concerning the Rochester knockings," and in our conversation upon this subject, we sat up very late, and I shall never forget the beautiful remarks of his concerning the influence of a faith, "that those who had left us in this world of sorrows were looking down upon us in our wanderings," must have upon those who cherished it. I felt at the time that his thoughts had ascended to one in heaven, and what has been revealed to me since of the happy welcome he met with in the Spirit-world, would corroborate the impression ; but I know no more.

On another occasion, the eldest of the two little girls above referred to, being at my house, visiting with my niece, I availed myself of the opportunity to seek for communications from the Spirits. We sat down by a table, and soon they were both entranced, the one by the Spirit of Mrs. F., an elderly lady who left this life in Fourth Avenue, New York, in the year 1855, and the other by the Spirit of R. H. Cumming, who left the form at Fort Hamilton, Long Island, in August, 1856. The two greeted me in the manner they had often done in life, and sitting by me, talked of the Spirit-world, and many things fami-

liar to us when they were living in the form on this earth. Each exhibited characteristics which to me were unmistakable with regard to their identity, and spoke of matters entirely unknown to either medium, and always indicating views advanced from their earth-plane in knowledge and goodness.

While in New York nearly a year ago, the subject of Spiritualism was introduced in the presence of a relative, then confined to his room in his last illness. But a few remarks were made ere he roused up, and with apparent vigor incompatible with his condition of health, made a rapid survey of modern spiritual manifestations, and pointed out what he declared to be analogous phenomena in times past, and classed them all together as a delusion unworthy of consideration. Of course, for obvious reasons, the subject was dropped with his last words, and not resumed again.

But a few weeks elapsed ere that Spirit arose from the body to a bright immortality in the higher life, to learn how necessary it is to "become as little children" in order to "enter into the kingdom of heaven."

On the evening of the 20th of December last, I sat down with the medium above referred to, and asked for Spirit-communications without any definite thought or wish in my mind. Soon the medium was entranced, and her hand controlled to write as follows, addressing me familiarly by name: "C—, can you forget old things of earth?" I answered that, "in the sense of forgiving, I could forget anything with the hope of future good."

Again it was written, "I can talk, or write to you now, with very different language than when on earth, C——."

I had scarcely read this, when the pencil was again resumed by the medium, and wrote : " The last conversation we had on the subject of Spiritualism, you recollect, C——, I thought I was right then. Cling to every idea and opinion you then expressed, and you will never regret what you said. Write and talk all you think best. You can never do more good than when thus engaged."

The handwriting would have identified the author when living ; and with the reference to previous conversation, I could not entertain a doubt of the Spirit who wrote, if Spirit, indeed it could be. From that day I have pursued my inquiries almost daily, and the clear identification of the Spirit has been revealed to me in diverse ways as unmistakably as any evidence can be presented to the human mind. For some time, this medium has been under the control of a circle of six Spirits, who are united in harmony, and from whom alone all communications are now received, except on special occasions, they yield the medium to a kindred Spirit, after giving notice. This arrangement the circle strongly urges as a necessity to protect against falsifications which were heretofore, and even now, are practiced through some mediums, giving conflicting views of the Spirit-world. Of this circle three were born to this life in England, and three in America, and some of them left names that are as durable as literature. The Bible is their principal text-book, and explains

tions of scriptural passages by them are always to my mind satisfactory, and beyond criticism. The paradoxes of theology are made clear, and it is as clearly shown where the error lies. I am satisfied that the theology which they teach would make Christians of all mankind, and effectually remove the burden of "man's inhumanity to man." The medium is often impressed to turn to scriptural texts which she had no thought of, and present them in answer to inquiries, or to prove positions contended for in argument, and sometimes refers to the book, chapter and verse, for our consultation. I may furnish you in the future something of the teachings of the Spirits.

FACTS IN WAUKEGAN, ILL.

WAUKEGAN, ILL., May 5, 1858.

CHARLES PARTRIDGE, Esq.:

Dear Sir—You know by my former letters to you, how anxious I have been to obtain either visible, palpable or oral manifestations from the invisible world, more especially from the Spirits of my lately departed and much idolized children. It was not that my mind required any particular proof of future existence, or of the immortality of the soul, for it has always been with me a greater difficulty to comprehend or imagine a total annihilation than a prolonged existence after physical dissolution; but I did require, in my sore affliction, for the satisfaction of my inward soul, something of a consolatory nature, that would convince me at the same time not only of the continuance of life beyond the grave, but of personal identity, of perfect individualization, as well as of the continued affection and loving watchfulness of the departed over those who prized them so much while on earth. I am happy to be able to assure you that my longing desires have been responded to. Had I not received the fulfilment of these earnest wishes in the communications and various physical demonstrations purporting to come from my own children, and that I know to be manifested through their agency by several convincing tests, I should have perhaps come to the conclusion I once suggested to you, that Nature might be imperfect in the formation of Spirits, as in other departments, and as the flowers upon which the pollen has failed to drop can not bring forth fruit, so by some misdirection of natural forces, all men may not be destined for an immortal hereafter. But by the "rappings," etc., so much sneered at by ignorant skeptics, so much ridiculed by prejudiced adherents of orthodox nummery, so much belied by self-conceited non-investigators of truth, and so much abused and laughed at by the modern Pharisees and Sadducees, I have obtained more comfort, more truth, more religion, more inward conviction of futurity, more courage to combat with the ills of this life, more patience under affliction, and more hope in a hereafter, than I had previously realized by the cold sympathies and doubtful assurances of a creed and a faith in which I was educated, and which for nearly fifty years I have heard expounded.

The rappings and table-tippings with us, do not much vary from those observed by so many persons who have given to the world the result of their experience. They contain the usual amount of contradictions and inexplicable assertions; but these defects in the communications do not impair the fact that no other than spiritual or invisible intelligence has worked out these results. Even the contradictions (though not so pleasing and satisfactory) are evident proofs of the same spiritual agency. The fact also, that several Spirits (if not evil, at least trouble some) have come to break up our circles—these Spirits being the same that have acted in a similar capacity for several years, when circles were formed at other houses—is to me another convincing proof of spiritual agency and communication. Many persons who will not take the trouble to investigate for themselves, repeat the old fallacious argument that the mind of the medium or of some one present is the sole cause of these manifestations; that a mind, or the will of the mind, can cause not only these intelligent raps, but likewise can move articles of furniture. To such, I say, try and see if, without contact with a table, you can make it dance or keep time to music. Try if, by placing a finger on the table, you can get an intelligent sentence rapped out through the alphabet; or try if, with all your mind and will, and that of your family added to your own, you can get a "rap" at all. There are those equally foolish, but self-satisfied persons, who, without having examined into the thing, coolly tell you it is all fancy; that we are psychologized; we fancy we hear the raps; we fancy we see the table move, in fact, imagination is the groundwork of all the spiritual philosophy. To those, I can only reply in their own language, "they fancy

they walk, they fancy they eat, they fancy they sleep, they fancy everything, and, in their fancy, I will leave them.

I will now relate to you a few out of many hundred sentences that have been distinctly spelled by the rappings, and with the assistance of the alphabet. I will omit dates as of no consequence, and because I have not always preserved them, premising only that the whole has taken place since Christmas last. Our medium is a child of ten years, innocent and truthful, and incapable of even an attempt at deception. Most of the communications purport to come from Jessie and Minnie, my two daughters, and are addressed to different members of the family. We first noticed a decided difference in the mode of rapping, the one being quicker in the movement than the other, and we soon became habituated to the difference; but when many other Spirits came, we were obliged to ask who was the Spirit wishing to communicate, and by that time the mode of rapping adopted by the daughters was not easily to be distinguished from that of other Spirits. Minnie would then invariably announce herself by rapping out a verse of "Annie Laurie," a favorite song of hers when in the form, and if I questioned Jessy to tell me something by which I could recognize her, she would spell out "Your own Jess," which was the title I always addressed her by when writing to her, and which she likewise adopted in her letters to me. These distinctions were tests quite satisfactory to me.

One morning I awoke at my usual hour, and heard a continual but soft rapping, as if the rain had leaked through the roof, and was drooping on the carpet. It being a dull cold morning, I turned round to take another half hour's sleep, but soon awoke, and the same rapping was heard, and faster. I awoke my wife and directed her attention to the sounds. We agreed that a communication was required, and I jumped out of bed and approached the medium who slept in our room. I asked if Minnie wished for the alphabet. Three raps came in reply on the pillow, and near the head of the medium, who was asleep. I went for the alphabet, and the following was spelled out as unhesitatingly and as quickly as I could point to the different letters:

To Lou. (the medium), "take some syrup, put on a wet cloth, and keep in bed."

Now, although the child had been coughing in the night, neither my wife nor myself had any idea on our minds of doing what the Spirit recommended, although we afterward followed the advice, and the child was much benefited by it.

Jessy to her brother—"You think too much of business. We love you still." To her husband—"Visit my grave." To her mother—"We shall be happy yet." Minnie to her mother—"On the first fine day take a ride and visit the graveyard."

When I stated at home that I was about to turf the graves, of my two daughters, Minnie rapped out, "Plant my yellow rose." This was a rose that for several years she had taken delight in.

Jessy rapped out—"Plant two evergreens on my grave." Minnie to her mother—"Don't feel bad about me, for I am truly happy." Jessy to her mother—"We have kind Spirits and true friends here."

One evening when I was reading Joel Tiffany's monthly publication for December, 1857, Minnie rapped for the alphabet, merely to say, "That book is true," and the Spirit of a cousin who has been in the Spirit-world thirty years, likewise spelled out, "There is much truth in Tiffany's writings."

When called, for the Spirit of Elvira, a niece lately gone to the Spirit-home, came and rapped out:

"Tell mother I would like her to believe in the spiritual philosophy, and that I am often with her." Jessy to her sister—"Jesus is with us five Spirits." Then followed the names of herself, sister, and three aunts.

Jessy to her mother—Sweet, kind mother, you do too much work, but when Lou gets well she will assist you." To her sister, who was coughing at the time—"Take some cough candy, the best you can get."

A Spirit purporting to be that of Napoleon, and who in presence of several friends has often entertained us with demonstrations, came, and was asked by one of the company to give us an idea of the storming of a town, as well as he could by means of a table; and it was astonishing to witness the effect of the magnetic fluid or other concealed force of nature employed by the Spirit in these manifestations. The table was moved so rapidly as to give the idea of the tramping of a body of men; then the sounds were changed to the firing of small arms in quick succession, while in the mean time a great gun would explode, which was done by the table rising up higher and slamming down with such force and violence that we expected to see it fly into fragments. This changed again to an extraordinary combination of sounds formed by the table moving rapidly in every conceivable manner; at last the sounds dwindled into comparative silence,

and changed the exhibition by asking the Spirits various questions, and receiving appropriate answers. The same evening and at the same sitting, Minnie requested to "communicate with us again, in order to have some fun." Now I must confess that the words "have some fun" took me very much by surprise; but willing to witness every phase of this intelligence, I pointed to the letters, and this fun I found consisted in preventing me from writing the communication after it had been obtained through the alphabet. Every time my pencil approached the card which was on the table, it (the table) would be suddenly withdrawn, sometimes pushed one way, then the other, and sometimes it would shake like a jelly, until my determination to write equalled that of the Spirit to prevent me, when I removed the card to my knee, but just as the pencil came in contact with it, the table would fairly jump in my lap, upsetting card and pencil. In this way was the fun continued until the whole communication was scratched down in letters more resembling Egyptian hieroglyphics than English characters, but which read, nevertheless:

"I came this evening to convince Mr. D."

Now, this fun was quite characteristic of Minnie, who was always ready for any innocent mirth. I wish the orthodox sneerers to account for this working of the mind of the medium or of some one present on an inanimate piece of furniture. I know but one way that the parson and his supporters can account for it, namely, to deny it, and that is why I have taken the liberty of mentioning the name of my friend, Robert Douglas, in full length, in whose house, and in the presence of whose family, all this took place. I may also mention, that when Mr. D., with as many of his family as could find room for their hands on the table, endeavored to keep it from moving, by putting all their strength in requisition, the table moved as easily as when no attempt was made to impede its motion; and when they gave up the contest, it fairly shook, as if laughing at their ineffective endeavors.

I have now given you but a few of the great number of similar manifestations with which we have been favored, and more would perhaps only be tedious, as they relate more particularly to our family affairs. I have done all I can by reading *pro* and *con*. to account for these phenomena, and my convictions, however they may temporarily wander, invariably return to their true source. I prefer believing my eyes to the preacher's tongue. I rather think the time is gone by for the mass of the people to be led away by the mere assertions of interested parties, that the great Ruler of this and all other worlds has confided to a few men only, the regulation of eternity. If, in the face of the many and various demonstrations made by spiritual agency, not only in the United States, but in almost every part of Europe, the orthodox preachers persist in denying facts, or refuse to investigate truth, it is time for the people to analyze the reason for so much pertinacity, and it may be when the people thus set themselves to work to discover the whys and the wherefores, they will find Mammon at the bottom, and self-interest at the top. How many are there whose bread depends upon complying, *against conviction*, with the well known opinion of the majority?

And how many there are, likewise, even in this embryo town, who feeling an inward conviction that Spiritualism, to say the least of it, is worthy of the most candid and impartial investigation, are nevertheless scared by that bugaboo idea, "What will the world say? What will the preacher say?" and thus they put off the moment of investigation, until the accumulation of evidence is too strong to resist, or until favorable surrounding circumstances allow them to detach themselves from the mass of priest-ridden and unthinking followers of old forms and dogmas, to expand in the light of love of a progressive philosophy! I remain, yours truly WM. LOVEDAY.

SPIRIT COMMUNINGS.

FRIEND PARTRIDGE: ALEXANDRIA, VA., May 3, 1858.

Dear Sir—In the year 1851, while in Bridgeport, Conn., I was invited by Mrs. M. to visit a Miss M., who was developed as a rapping medium, and through her I received a communication from my deceased grandmother, who left the earth some twenty years since. She told me the names and ages of all my father's family who are living; also, the ages of his deceased brother, and one sister, all of which were correct, though I was an entire stranger to every one in the city. I could not help believing what I saw and heard, which led me to investigate the subject in all its various forms.

On the 20th of last May my two little sons left the earth-form, while I was absent in the valley of Virginia. I received the sad intelligence in time to arrive home and see the fair caskets which once contained the gems of my happiness, laid in the cold and silent tomb, at Joy Hill cemetery, while they mounted, as it were, on angels' wings to the high heaven above. Soon after, while spending my summer months in the north, with my family, I received several communications from them, at various times, and through different mediums, one, in particular, through Mr. Hartwell, of Smyrna, N. Y. I was then informed that I need not seek mediums at a distance; that if I would give attention to it I would soon have mediums developed in my own family. This announcement was verified by my wife and sister becoming partially developed as writing mediums.

Now for some tests, which have just taken place. A lady friend, Mrs. D., of Washington, while spending some five weeks at my house, became developed as a tipping, rapping, writing, personating and speaking medium, in the trance state. On August 2, the Spirit of my sister, Mrs. E., who left the earth-form on the 24th ult., took possession of Mrs. D.'s organization, and spoke to me in tones of brotherly love, requesting me to look after her four little motherless children, and instruct them in wisdom's way, and prepare them to meet her in heaven. She fully identified herself to me, in various ways, which satisfied me of her presence. Is not this a consolation to the mourner, to know that there is a life beyond the grave, and that our friends who have long since left the earth-sphere can come back and reveal their presence to us in numerous ways, and teach us the precepts of Christ, which have been obscured by the *musty creeds* of sectarianism for ages? The teachings of Christ, thank God, are now being revealed to us through different gifts and demonstrations, like those spoken of in 1 Corinthians, 12th, 13th, and 14th chapters. I have seen miracles performed, heard men speak in (to them) unknown tongues, and have heard others interpret the same. Yes, this and much more I have seen, to convince me that the Spirits of those who once occupied earthly forms as we do, can and do come back and converse with us; and may God grant that spiritual intercourse may continue until it is known throughout our land as coming from that heavenly band of ministering Spirits which are always near, to teach us poor mortals the road which leads to spiritual progression.

Your brother in the faith. JAMES T. CLOSE.

SPIRITUALISM IN NEBRASKA.

FLORENCE, N. T., April 15, 1858.

CHARLES PARTRIDGE, ESQ.:

Dear Sir—The TELEGRAPH of March 27 and April 3 came to hand a day or two since, in answer to my subscription of March 12, together with those ordered for my friends, P. and S. It seemed as if the old familiar countenance of a friend smiled upon me from its pages, and—fortune favoring—we two shall not soon part again.

Although living nearly upon the extreme frontier of western settlements, we are by no means destitute of "all that exalts and embellishes civilized life," and among other privileges enjoyed by our more Eastern friends, we too are favored with partial illuminations from the Spirit-world.

My interest in Spiritualism, which had been slumbering for nearly a year, was awakened into new life by the manifestations at circles which a few of have been holding through the winter.

The manifestations, with the exception of one sitting, have been through table-tippings, and have been sufficiently striking to almost persuade, if they did not absolutely convince. We have an excellent clairvoyant and speaking-medium, in a neighboring town, who spent one evening with us, and whose company we hope to enjoy frequently hereafter.

We have a large variety of mediums more or less developed, but only two or three who are sufficiently powerful, to be of use, at present, in our circles.

As usual, the clergy have been greatly troubled by our proceedings, and with a commendable generosity, have, without solicitation, remembered us in their prayers. They have also lifted up a voice of warning, and denounce it as "of the devil," infidel, hostile to the Bible, demoralizing, etc., in the established orthodox style.

Our community being, as yet, small, and our members being among the most prominent citizens, considerable general interest has been awakened. A newspaper discussion has arisen out of

it, in which I have taken an humble part—defending the cause of justice and truth to the best of my ability—and I send you herewith, two numbers of the *Florence Courier*, containing some of the articles.

A large proportion of the people, the majority perhaps, discountenance the action of the clergy, at least, if they do not decidedly sympathize with us, and their minds are ready to receive the truth.

The broad freedom of our beautiful prairies, generates nobleness and freedom of thought, and the West is the home of liberty of conscience and progressive ideas. In the event of any new developments that may appear to have a general interest, you may perhaps hear from me again.

THE VOYAGERS TO THE BETTER LAND.

The following lines we regard as giving promise of a future poetess of high order, when it is considered that their author still lacks three years of completing her teens. We extract these lines from a somewhat lengthy effusion which we have received from her, omitting the other portion of the production, believing she can improve it as to method and coherency, though it contains some pretty thoughts, in very passable, not to say elegant, versification:

There is a gate which opens unto all,
Alike to rich and poor—to high and lowly.
Some enter in life's spring, some in its fall,
Some walk with firm tread—others tottering slowly.

We call to them—our hearts are wild and wailing,
We turn with sad eyes from the light of day,
While grief her dark robes in the dust is trailing,
And with stern hand puts hope and faith away.

If the bright waves of some clear stream
Should cease to show for a short way,
Because the grass and leaves should screen
Its waters from the light of day,

When just a little farther on,
It leapt and sparkled ever more,
Gleamed as a jewel in the sun,
More beautiful than e'er before—

Then would ye weep, and sadly say,
"Its waves could never so bright be seen,
Because hid for a little way,
By bending leaves and grasses green?"

The violet shuts its eye of blue,
When folds the dewy even,
But when the morn bursts forth anew,
Smiles in the light of heaven.

The warm sun hides his face of light,
Each day within the West,
Still on the other side as bright
He shines to make earth blest.

They are not dead who have lain off the mortal,
And put on robes of immortality—
Who, from our sight, have vanished through the portal,
Which ushers in a bright eternity.

Still live they in our hearts—and shall for aye,
And often to our inward eyes is given,
In dreams a glimpse of that celestial day,
To paint whose glories, bards have vainly striven.

Then mourn not when you stand beside a mound,
That tells of some earth-child from fetters free;
But think that just beyond that hallowed ground,
Is raised a gate which, though we can not see—

Stands there of fair proportions, and when close
The weary eyes, and stops the mortal breath,
The soul through it to life and beauty goes,
Led on by an angel guide whom we call—"Death."

That angel breaks the bonds of the oppressed,
Opens the prisons, sets the captive free,
Gives to the weary and the way-worn, rest,
And gives, Our Father! free access to Thee!"

COURTLAND, N. Y.

MARY E. MUDGE.

SPIRITUALISM IN AUGUSTA, ME.

AUGUSTA, ME., May, 1858.

Although there is no organization of Spiritualists in this city, yet there are quite a number of believers here. Sessions have been held at the house of Mrs. P. regularly every Sunday afternoon during the past winter, Miss Morand of Hallowell, trance medium, officiating. The utterances are simple, inculcating love to God and the neighbor. About a dozen Spirits have usually communicated at a sitting, occupying from five to fifteen minutes respectively; the audience varying from thirty to fifty persons. In February, Mrs. Coan, the well-known rapping medium, gave two exhibitions here, and in March, Mrs. Hodges a trance speaker, delivered three lectures, the subjects of which were selected by a committee, and he allowed himself to be questioned and cross-questioned after each lecture by the audience. His lectures were good, but the ability he displayed in answering those who sought to entangle him in his words would have done credit to a Philadelphia lawyer. Recently, Mrs. Works, of Vassalborough, trance medium, has been letting her pleasant voice be heard at public circles here, both in speaking and in singing. The great event, however, has been the

coming of Miss Gibson, an exceedingly able woman who speaks from the "superior condition," that is to say, she knows what she is saying and remembers what she has said, but has no idea of what she is going to say. She spoke two Sundays, April 18 and 25, in the afternoon and evening, and two other evenings, at Concert Hall, which was crowded every evening, half of the auditory at least being men. She made a short prayer, read a little in the Bible, and then preached. Her text the first evening was: "On this rock will I build my Church;" and argued that that rock was inspiration—not the kind which could be continued but a short time and imparted to but a small number, but the inspiration which was as universal as God's providence, and as eternal as the ever recurring need in the heart of man; which came to all who would place themselves in proper conditions to receive it—alike to Pagan, Christian, Mohammedan or Infidel.

She addressed herself particularly to "Bible believers," asking them how they could blame an infidel for rejecting a book which rested on human testimony, when they themselves rejected the marvels of Spiritualism, which rested on testimony of the very same kind. It was a spectacle for gods and men to see that delicate woman appealing to bearded men to exercise their reason in matters pertaining to religion, exhorting them to judge for themselves—to accept of no dogma which they felt to be revolting to their higher nature, though associated in the mind with the tenderest recollections of childhood. She said, as one man can not live for another, neither can he die for another; as there is no atonement in the physical world, neither is there in the moral. No man can live a life of gripping avarice and have the respect of one whose heart has always been open to melting charity. She called on people to be converted from all their bad habits to good ones, and to live in peace with all men. Her logic was crushing, though her manner pleading, and the audience were so still at times that the dropping of a pin would have been heard. Miss Gibson speaks to day in Skowhegan, and next Sunday in Portland!

ADIEU.

SPIRITUAL LYCEUM AND CONFERENCE.

FIRST SESSION OF THE NEW SERIES.

Friday Evening, May 14, 1858.

The question adopted for consideration was one proposed by Mr. PARTRIDGE, viz., *What constitutes a Prophet*. Mr. PARTRIDGE said there were two kinds and planes of prophesying. One of these planes is very generally enjoyed by mortals, and pertains chiefly or wholly to things of time and space—to causes and effects in the earth-plane. Although this is a degree of prophecy, yet it is not what is usually meant by that term. The other kind of prophecy, and that which is usually meant by the term, is the foretelling of events to transpire, of which there are no externally perceived evidences. What constitutes a Prophet of this kind, is a state and condition of man through which he is intromitted sensuously into superior spheres of wisdom, and is enabled to grasp and comprehend principles, and deduce their operative results onward and down through the ages. Mr. P., referred to the Prophet Isaiah, who he supposed must have been, in his natural or earthly state, an unlettered, ignorant man; but in his states of exaltation to the prophetic degree, he was so immensely elevated in thought and feeling, that he burst forth in transcendent eloquence. Looking back from the prophet-plane of inspiration, the earthly wisdom appears, like dross and foolishness.

But, said Mr. P., the perceptions and thoughts of the prophet can not in their force and vigor, be transmitted. Human language is inadequate; beside, the uninspired can not comprehend and embody another's inspiration in words; and when there is no amanuensis to write down the utterances, and in cases where the prophet descends to the natural plane to record his observations and thoughts, much of the beauty is lost, and much of the earth-thought at the time becomes embodied with the inspirations. In these and other ways, all inspiration and prophetic visions become modified. Hence it behoves the witness or amanuensis to exercise exceeding caution in making the record, and the reader must criticize and separate that which is prophetic from the current thought and other modifying influences.

Mr. P. does not think that either the prophets of old or those of our day bring down their prophetic comprehensions into their natural degree. Mr. P. concludes by saying, the condition of the human body and mind which forms rapport with that sphere of wisdom which comprehends principles, constitutes a Prophet.

Dr. GRAY here made some exceedingly interesting remarks upon the question, of which, as our usual reporter was at the time otherwise engaged, we have somewhat depended upon him to write out an abstract; but his professional engagements have necessarily prevented him from according to us this favor, and at the late hour at which we have given over this expectation, we are unable to reproduce even the substance of his speech. We must, for similar reasons, forego a report of the remarks of several others.

Mr. WILSON thinks the prophet or medium has a twofold capacity (as to state). He can utter his own inner life outwardly, which is the seership from the plane of principles, and which must be borne in part from his own experience as internally registered. Secondly, he can fortell facts which have existence in the internal or causal world, by uttering the same externally, i. e., seeing how and when these facts will come to the surface. Of the first class, all are Prophets, or ought to be so; of the last, but very few are.

Dr. GRAY from the Committee, solicits questions, or subjects desired to be considered, to be transmitted to Dr. HALLOCK. He stated that the Committee would arrange the questions into the order of their being taken up in the Lyceum, and report soon in a printed form for the use of the meetings.

PHILOSOPHICAL AND MORAL DEPARTMENT.

WHAT IS TRUE RELIGION?

Until man has arrived at a knowledge and acknowledgment of the spiritual truth, that "in the beginning God created the heaven and the earth," the light of reason has not yet dawned upon his soul. Up to this period his affections, his intelligence, and his actions, are merely natural or earthy; the aspirations of his affections are bounded by natural good; the scientifics of his mind are limited within the same boundaries, and all his activities must necessarily be circumscribed by these bounds and limits. He is a mere creature of earth; and it matters not to what degree of excellence he may have attained in morals, intelligence and social refinement, he has not yet been molded into the truly human form. He is, therefore, "without form and void; and darkness is upon the face of the deep" of his as yet unfathomable affections. But "the Spirit of God moves upon the face of the waters" of his intelligence, until he can be brought to a recognition of that voice of the ever-living Word, "Let there be light."

The truly human form is attainable only by spiritual regeneration; that is to say, by the insemination of celestial affections into the soul, the illumination of the understanding by the divine truths of the Word, and by the subordination of the entire natural man to the Divine Love and Wisdom, as revealed in the divine humanity of the Lord Jesus Christ, who is himself the ever-living Word, which "in the beginning was with God, and was God," who "was the true light which lighteth every man that cometh into the world," and who "was made flesh and dwelt among us."

From these several propositions, it clearly follows that an immediate or direct communion with the Lord is not only possible on the part of each individual, but that true religion necessitates such a communion as the only means of our regeneration, or elevation out of a merely natural and sensuous state of existence into the life that is truly human and everlasting.

That the human race is in a state of preparation for this exalted and holy communion, is a truth attested by the whole tenor of the Word, as interpreted by the heavenly doctrines of the New Jerusalem, given more than a century since, through the illumined seer, Emanuel Swedenborg; and that this truth is corroborated by an abundance of historical facts of recent and daily occurrence, especially the facts of modern Spiritualism, will not be doubted by earnest minds who are looking for a Divine deliverance from evil, and who have learned to distrust their own power to emancipate themselves from the dominion of self-love and the love of the world, with their numerous lusts and concupiscences.

These new doctrines clearly teach that the sacred Scriptures are written or composed in accordance with a law of universal harmony, which makes the natural world, in whole and in all its parts, an outbirth of the spiritual world; so that each and every natural object is the exact representative and proper exponent of some spiritual principle or human attribute; as, for example, light in the natural world, in all of its uses, is the exact representative of truth in the spiritual world; so that the discerning mind may see, in the philosophy of light and its application to the powers of vision, a perfect reflection and exponent of spiritual laws in relation to truth and its uses in the spiritual world, and also the dangers resulting from falsehood or spiritual darkness. So, also, the natural element of caloric, heat, or fire, represents the spiritual element of love, both ordinate and inordinate. So, again, in regard to water, as in seas, lakes, rivers, pools, springs, rains or dews, intelligence from truth, or its opposite, is represented so as to make the Scriptures the media of infinite wisdom to the minds of angels and men on earth. Thus the written Word treats exclusively of spiritual things, and contains within it inexhaustible treasures of Divine knowledge for the benefit of the human race. Whoever has had the opportunity, and has used it in a patient study of Swedenborg's works, is satisfied that the written word is thus constructed. But something more than this is necessary, in order to perceive and understand the interior contents of the sacred oracles. The understanding of the student must be opened, and this work is not performed by Swedenborg. This can be effected by Him alone who opens the eyes of the blind, unstops the ears of the deaf, makes the lame to walk, heals the paralytic, cures the leprous, casts out devils, and raises the dead to life. One may be a student of Swedenborg all his

days without acquiring a single useful truth, if he neglects to apply directly to Him who taught Swedenborg all that he knew. If this be doubted by any, let them read in the fifth chapter of Revelation, concerning the book that was sealed with seven seals, which no man in heaven, nor in earth, neither under the earth, was able to open nor to read, neither to look thereon; and they will there learn who it is that opens the book and looses the seals thereof. Let them read also in the third chapter, concerning Him "that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." See also, in Luke xxiv: 45, "Then opened He their understandings, that they might understand the Scriptures."

Comparatively few professing Christians have, up to the present time, availed themselves of their privilege of making direct application to the only source of light and life, and hence is the spiritual destitution now experienced throughout Christendom. But this is not the only cause. Direful fallacies prevail among very devout people; and one grand cause of such fallacies needs to be well noted and guarded against by all who would approach the light. It is a very general one. The men of the old Jewish dispensation were its victims, and are to this day; nor have those of the first and second Christian dispensation avoided it. They have each been the recipients of the Divine Word, and each have, therefore, vainly supposed that they were the peculiar favorites of the Lord, and that they stood in a relation towards Him somewhat different from that of other sinners, from whom they separated themselves, and soon learned to hold them in contempt. The Jews looked for their Messiah to come and elevate their nation above all other nations of the earth, and thus they defamed the divine character, and excluded themselves from his direct influence. The Christian church has repeated the Jewish mistake, and will commune with "respectable" sinners only, thus making the great God a respecter of persons. They have failed to hear the words of the Master, "Think not that those upon whom the tower of Siloam fell were sinners above all others; I tell you, nay, but except ye repent, ye shall all likewise perish."

The most conspicuous trait in the character of the great Master is precisely the one that has been most lost sight of by Christendom, namely, that of a perfect humility. Men, in their towering pride have not conceived of the possibility that he who sits upon the throne of the universe could lay aside the regalia of his infinite splendor and power, and appear in the natural world as the humblest of individuals, stooping even to the position of a servant, and performing the humble office of washing the feet of his disciples. They fail to this hour, in discovering herein an evidence of that divine greatness, that infinite magnanimity which gives him access to the inmost heart of the humble believer, and which inspires the whole hosts of heaven with profoundest adoration and self-abasement. They can not conceive that this is indeed an exhibition of the love of God—a love which forbade him to condemn even his cruellest enemies and most relentless persecutors, speaking their forgiveness in his dying agonies. They have not yet recognized the great fundamental truth of the divine humanity, now revealed to those who approach him, and therefore they can not know that the paternal, authoritative principle, or everlasting Father and the maternal, self-sacrificing principle, or Son of Man, are both one in the Lord, and failing in this, they fail in all things concerning the Word, as the divinely appointed means of human regeneration.

But let us rejoice that the signs of an approaching day are propitious. That doctrine of the Word concerning the second or spiritual coming of the Lord, is beginning to be understood and believed. Swedenborg wrote that "All things at the present day stand ready and prepared, and await the light." Do not the wide-spread phenomena of Spiritualism indicate somewhat of this preparation? That communication is now open with the Spirit-world is fully believed by millions. With this belief in men's minds, is not the transition easy toward a rational faith in a personal communion with the Lord himself? Who, then, may not indulge in the hope and faith and charity, that all prophecy will yet, ere long, be consummated, and a "knowledge of the Lord cover the earth as the waters cover the seas?" But more hereafter, J. W.

A MAN is truly wise and taught not of man but of God, who perceiveth and judgeth of things as they are in themselves.

BEESON'S CRITICISM

ON H. W. BEECHER'S POSITION IN RELATION TO THE INDIANS.

TO THE REV. H. W. BEECHER:

Rev. Sir—In the fall of 1856 I arrived in New York from Oregon Territory, and having been witness to the cruel injustice inflicted upon the Aboriginal Tribes of that and the neighboring Territories, I felt it incumbent on me to solicit Christian sympathy, and interference in their behalf. For this purpose I called upon prominent ministers and citizens, but found, with few exceptions, that they were not posted up with regard to the treatment and condition of these people; and as a general thing they seemed to think that Government and missionaries were doing all that is necessary. Quite a number expressed the belief that the Indians can not be preserved, and for this reason felt no special interest on their account. I had read at my distant home, beyond the Rocky Mountains, of your noble and untiring efforts in behalf of the African bondman, and for the maintenance of freedom in Kansas, and from the conceptions I had formed of your liberal views and broad benevolence, I looked to you, Sir, with confidence, as to one who would certainly advocate the Indians' cause. To this end I have sent to your address four letters during the last eighteen months, soliciting your co-operation in behalf of these 300,000 or 400,000 unprotected people within our borders. To these four letters I have not received any reply. I have also called upon you, both alone and with others, for the same purpose, and although you received us kindly, it was only upon one occasion that in answer to a direct question, you said you would "do what you could."

But as two winters and one summer have passed away since I first addressed you, and your promise is not yet redeemed, and as I learn from the papers that you are "instant in season and out of season," in halls of science, and in theaters, as well as in the houses built for worship, advocating the orthodoxy of the day, I have inferred that you regard the preaching, and praying, and fasting, and the solemn assemblies with the collaterals of the present revival, as paramount to the pressing claims of a perishing people.

I am far from censuring or finding fault with you or others for being thus devoted to what you believe promotive of the glory of God and the salvation of men. Well do I remember, years ago, when my own soul was absorbed with similar views.

Neither am I disposed to attribute the general indisposition of yourself and ministerial brethren to plead for the poor outcast Indian, to hardness of heart or to blind bigotry, for if I did I should subject myself to equal blame, having been for many years a citizen, without entertaining any more than a vague idea that the Indians, to be sure, were somewhat abused, but that some how or other it was unavoidable, and in the order of God that they should pass away to make room for a superior race.

But in 1853, when I came in personal contact and within the sphere of direct sympathy with them, my intuitions and observations, my head and heart, assured me, that these people are not appreciated, because not known; and though I could not speak the language, or exchange a single idea, by words, with any of the numerous tribes I met with, between the Mississippi and the Pacific, yet I perceived that they possess moral and intellectual faculties, capable of high development; that they have a religious nature and moral principle which is quite as operative with them as with the masses of our own people, and I feel assured vastly more so with those tribes which have not become perverted by civilized contact, and the depraving influence of whisky. I also perceived that nothing could be more foreign from the truth than that the extermination of these people is a matter of destiny, and that if such a result is brought about, it will be through the neglect and apathy of those whose attention is now called to their condition, as well as to the deep depravity of those who approve or abet its accomplishment.

Thus, Sir, you will perceive that though I shall address you a plain and faithful epistle, I shall not be subject to the charge of manifesting an unkind and censorious spirit, for I acknowledge myself in times past as having been guilty as well as others.

I ask, have we not all known for years that these poor people were in the hands of "thieves and robbers?" and have we not all "passed by upon the other side?" Yea worse, have not all, more or less, shared the spoils?"

We may conceive the possibility of the ancient priest and Levite, on their way to the temple, being so absorbed with preparations for its solemnities, instinctively turning aside without noticing or caring to inquire about those quarrelsome fellows whom they passed by the way. On this ground they may be excused, just as well as those ministers and Christians who are so devout as to have nothing to do with politics; who can not protest against corrupt government, or sustain a righteous law. But when I look at the straight, matter-of-fact Samaritan, perceiving at the first glance, and with quick spontaneous impulse rushing to drive off the aggressors, and to relieve the victim, and hear the words of Jesus, "Go thou and do likewise," I feel that, to be indifferent, is to be indeed verily guilty, especially when we consider that these wronged Indians are literally our neighbors, and within the reach of our influence. I am also forced to believe with the prophet, that to "put away evil, to seek judgment, to relieve the poor, and to plead for the oppressed," is a more acceptable offering to God than these solemn assemblages, these fastings and prayers, which, as the prophet declares, are an abomination to God (see Isaiah, chap. 1) in every case where we refuse sympathy and aid to those whom we can help, and who call to us for assistance.

I address you, then, Reverend Sir, in this public manner, because I regard you as one of the best specimens of the order to which you belong, although in regard to your sentiments and conduct in reference to the poor outcast Indian, with regret, I must state, you are but an average sample, and a fair representative of the whole.

But because of your known loyalty to conscience, nature and God, I have confidence that if I shall present facts and draw inferences, of which before you were not sufficiently informed, you will in some appropriate way retrieve the errors and concessions of the past, and by precept and example expedite a higher level of public sentiment, and a more just appreciation of moral and national obligations toward the red man's race.

I have already alluded to your promise of doing "what you could;" but the other day, a friend showed me a back number of the *New York Times*, containing the report of a discourse delivered by you on the education of the African. The following, which I quote from the paper before me, suggested the idea of addressing you, in order, so far as possible, to counteract the evil, which it to me seems so obvious that such statements are calculated to produce. Of the Africans, you say:

"They have a vigor of propagation—of growth, that defies all interloping efforts to shove them off. They will be here as long as you are here, as long as your children and your grandchildren are here; while your face is seen about these haunts, a black face like your shadow will always be seen by your side."

But of the Indians, you affirm that

"They are too haughty and proud to be subdued to slavery, and are crumbling away. Civilization carries hell upon its outward edge, and burns up everything it touches. The whole Indian race retreats to the westward, following the path of the sun; they will soon imitate its example, and go down, but into a night that knows no morning."

In thus presenting in this positive manner the destinies of the two races, you have done all which your own telling eloquence could do to inspire corresponding sentiments in the public mind.

The argument is, that the African will live and flourish, and go on in progressive development side and side with our children's children to the latest generation; and because of this everlasting companionship, it is our duty to emancipate and educate the race.

But as for the Indian, his fate is fixed. Sympathy is useless, and effort is vain, for he is doomed to oblivion, and will soon go down in eternal night; and thus we may be indifferent, and yet guiltless, because a "destiny beyond our control hath ordained it shall be so."

Do you not see, Reverend Sir, that in such utterances the bloodthirsty Indian-killer reads an indorsement of his deeds, and the apathetic Christian a justification for his apathy? Undoubtedly the African, though an exotic transplanted from a warmer clime, will ultimately flourish in our midst, and the mere affirmation of such a result from the high stand-point which you occupy, will do much to facilitate its accomplishment. But, Sir, if the Indians who are "to the manor born," become extinct, will not the guilty catastrophe be hastened by the doom you have so emphatically pronounced, and to the execution of which you have so boldly given encouragement? How, Sir, can it be otherwise, when you, who are the moral luminary—the guiding star—the speaker of "life-words," to whom thousands listen as to an oracle Divine—present before your hearers a perishing multitude—a whole race of men in torture and agony, consuming

away before a "burning hell," and yet utter no protest, and express no regret?

You say

"They are crumbling away. Civilization carries hell on its outer edge, and burns up everything it touches."

It is difficult to conceive how in three short sentences, a moral opiate could be compounded more effectually to narcotize the national conscience than what is here set forth. What impression, think you, would your hearers receive, but that the Indians are fading in accordance with some natural law, and like the prostrate, rotten trees of an ancient forest, are "crumbling away," and that this is as a matter of course, necessary to the spread of civilization? And thus you express and seem to indorse the common murderous sentiment, that "Indians are destined to perish!" I ask, Sir, is robbery, starvation, poisoning, and private murder and wholesale slaughter, to which the Indians are subject, a necessary concomitant of Christian civilization? Surely no more so than when, centuries ago, the northern hordes of Europe ravaged the countries of their more enlightened neighbors, obliterating their learning and science, and ushered in what is called the dark ages of human history. Why, then, do you pervert language and sanction the erroneous idea that border ruffianism and outrage is a part of, and necessarily connected with, civilization? Swords will not be beaten into plow-shares, and spears into pruning-hooks until the world understands that a true civilization and a true Christianity are one and inseparable, and that whatever mars the purity, the peace, and development of man is an excrescence, and not a constituent of civilization. To speak then of civilization as carrying "hell" and "burning everything it first touches," seems to me a fallacy so palpable, that to a candid mind a moment's reflection will supersede the necessity of argument to prove.

But you add,

"The whole Indian race retreats to the westward, following the path of the sun; they will soon imitate its example and go down but into a night that knows no rising."

Reverend Sir, pardon my plainness. I regret to appear so much at your antipodes, but an intuitive sense of justice prompts me to repel such utterances as the above, which, like a wave of woe, roll over a people already overwhelmed with affliction; and when I think of your standing before listening thousands, eloquently (though not intentionally), pandering to a mistaken sentiment so big with misery, how shall I refrain? I am aware that the passage I am reviewing is generally regarded as true, and fully sustained by existing facts and authentic history, but I trust the time is at hand when it will prove only a rhetorical flourish, without principle, or as a false prophecy never to be fulfilled.

Do you not perceive, my dear Sir, how such positive affirmations tend to paralyze all hope and all effort to save the red man's race? I feel perfectly assured that nothing was further from you than a desire to see the accomplishment of your prediction, and I can only account for its utterance from the fact that Indian annihilation has become imbued and stereotyped in the American mind, and has enveloped it as with a cloud of blackness, through which but few can as yet see the glorious Sun of Righteousness, ready to shine on all the nations of the earth, and to cause all mankind to clap their hands and sing together for joy and gladness. You could see its beaming rays toward the African race, when in the same discourse you say, that "Education will be the Moses to deliver them from bondage." Let us rejoice, Sir, in the faith, and hope, that education also (as proposed by the American Indian Aid Association), will become a saviour to the Indian, "who now sits in darkness and in the shadow of death." Sir, if I did not believe in the real benevolence of your heart, and were not acquainted with the labors of your life, I should feel assured that you had selected words purposely to arouse the worst passions of man, for you say the Indians are "too haughty and proud to be subdued to slavery." Sir, the terms "haughty and proud" might have been used by the English Tories in '76, to designate Washington and his compeers, or the negro driver may apply similar epithets to his resisting victim; but under the circumstances, for you to characterize men as "haughty and proud," whose only crime is a practical declaration of the sentiment of their white kinsman: "Give me liberty or give me death!" is unbecoming in the extreme. Indians are "haughty and proud," says H. W. Beecher. The squatter sovereign and the dominant democrat reply, we have a right to subdue them; and

the border ruffian responds, we will conquer, or kill them. Think, Sir, of the different moral effects upon your hearers, and upon the country at large, had you said, The Indians have too noble a nature—have too much intelligence, and like the fathers of our country, have too high an estimate of personal rights and liberty to be "subdued to slavery." A statement, Sir, like this, would have been a reproof and a check to their destroyers, and an encouragement to the friends of justice to aid in their protection. Such a statement would have become you as a minister of "the Gospel of Peace;" it would have been true to life, and awakened the latent love of justice which flickers or burns, more or less, in every American heart. Why, Sir, there is not an intelligent man from Maine to Georgia—no, not even a schoolboy, in all the land—who has read how often, when our fathers were few and feeble—how often, when the weary wanderer has lost his way on the desert, these children of the forest kindly gave them aid. I say not one, either old or young, whose hearts would not have throbbled a grateful response to such a statement from you.

Yes, Sir, there is not a man worth the name of an American, who has read the history of Pocahontas, and her illustrious descendant (the noble Randolph), who has read the speeches of Oseolo, of Tecumseh, of Red Jacket and Logan—not one who can form a just conception of the written and unwritten history of the red man's race, but would vastly sooner see these people saved than destroyed, and would even make a sacrifice to secure for them justice and protection, and to prevent the disgrace which our posterity may feel if we allow them to perish through neglect.

In all earnestness, I ask you to analyze your assertions, and weigh their bearing, and if, in the light of sober-second thought you are satisfied that my impressions are false, or that the inferences I have drawn are not legitimate, then, for the sake of argument, I will admit that "civilization" does destroy the Indian, and that the whole race will soon disappear.

But does it not occur to you that those who listened to your voice, as well as the tolling captive for whom you plead, will all likewise disappear from the earth within the short period of forty or fifty years, and the great majority in less than half that time? I ask why, then, such regard for one race, and such apathy toward the other? Since, as regards this present generation for which we are directly accountable, there is no law in reason, or nature, why we should not extend to all the rights, which religion and humanity enjoined, destiny makes no difference, for the black and the white, as well as the red man, will soon "Go down with the setting sun, but to a night that knows no rising."

If the aged, and the sick, and the dying, justly command our tenderest care, having but a few weeks or days to live, surely the suffering Indians, thousands of whom will be on the earth when you and I have ceased to breathe, should command some special notice more than the mere statement that "hell" is consuming them, and as your statement implies, a "hell" of our creation—a "hell which our civilization carries before it." Common humanity demands of us to quench its fire, or snatch as brands its victims from the burning.

The fact that Indians are called "savages" causes many to suppose they are but a little above the brutes, and almost destitute of a social and moral nature. But, Sir, I shall undertake in another epistle to demonstrate that they have a moral, a social, and religious nature, more truly Christian than the mass of those who think of them only as savages to be destroyed.

Permit me, Sir, to conclude this letter by intreating you to embrace the Indians in your kind regards, as subjects recognized by the golden rule. And I am sure so soon as you realize how you would feel if, like them, driven from your home, and your means of subsistence subjected to every species of insult, and made completely dependent upon those who hold your family in contempt, or cared only for them as a means of lecherous lust and sordid avarice—at the same time realize that you have none to whom you can appeal, no nation upon earth who can aid you, and no religious or secular paper that will espouse your cause, and no politician or preacher, no sect or party who will plead in your behalf—I say, feel all this, and it will not be long before the pulpit, the press, and our whole nation vibrates with true human sympathy, and the strong resolve will echo from sect to sect, and from party to party, that the poor shall be raised, the oppressed shall go free, justice shall reign, and the Indian shall have a name and a place, and live and flourish with our children's children, to the latest generation.

JOHN BEESON.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 22, 1858.

DEATH OF PROFESSOR HARE.

We stop the Press to announce the demise of PROF. HARE, of Philadelphia, which took in that city on the 16th inst. We shall make further notice next week.

SPIRITUALISM VERSUS INFIDELITY.

It is well known that one of the popular church argument, or rather we should say assumptions and affirmations, against modern Spiritualism, is, that it *tends to infidelity*, and on this cry the church attempts to frighten professors of Christianity away from an investigation of the subject. To the rational mind the inconsistency of affirming that *intercourse with Spirits tends to infidelity* (as to a future life for man) is bald enough, but those who make the loudest bluster about their religion, do not reason, and they can not perceive their gross inconsistencies. Infidels, on the contrary, exercise reason, and though often manifesting a great deal of bigotry, they nevertheless reason as well as they know how, which is generally better than the churchmen, and they think the fact that Spirits communicate has quite a different significance from what it is assumed to have by the religionist. A writer in the *Boston Investigator*, the infidels' organ, and a very lively, good paper, says:

"Hare is unintentionally assisting, by his advocacy of Spiritualism, to sustain the belief in Christianity, Mormonism, and kindred pernicious delusions; for if it could be shown that man exists after death, one of the strongest arguments against these delusions would at once be overthrown and we could have no satisfactory ground for opposing any religious superstition whatever."

This is sensible, at least in part. It does not legitimately follow from the fact that Spirits communicate that Mormonism or any other pernicious doctrine is true. Spiritualists do not find it necessary to offset great truths with great errors. The fact that Spirits communicate with mortals, is demonstrated to the material senses of men; but what is there in this fact to justify a man in having a dozen or more wives, or to encourage any other "pernicious delusion"? Spiritualists are content to believe only in what is demonstrably true. Where facts and reason stop, there they stop. The writer from whom we quote, puts the argument pointedly, in saying, "If it could be known that man exists after death, one of the strongest arguments against those delusions (*Christianity*) would at once be overthrown." He feels the power of the important fact that Spirits demonstrate their existence. He reasons correctly that this fact forms the chief corner stone to genuine Christianity. This fact admitted, and all else of Christianity follows naturally. We by no means say that the nonsense of the popular church follows naturally, but pure and undefiled Christianity. Between this and the doctrines of the church we recognize a wide difference, and if our infidel neighbors could do so, we think their opposition to Christianity would cease.

The so-called Infidel, and the popular Churchman, who is in reality equally infidel, are justly alarmed at spiritual doctrines. The Infidel, who is accustomed to analyze facts and arguments, sees their force against his position. If the facts are genuine, he must abandon his position, of course, and he is manly enough to say so. Well, friends, we have affirmed to the evidences of our senses, and now we invite you to the facts. "Come and see." We know your earnestness for truth, and hope that loyalty to your senses rather than to pride of opinion will guide you aright. If the Churchman had sufficient confidence in his theories to dare to reason, we should have hope of him also. But notwithstanding the pretense and boast of reason by the Protestant Church, they are Catholics still in respect to the subjugation of the natural senses, common sense and reason, to outside authority. The more ancient and stupid this authority is, the better, because, as they say, the human mind in these advanced days can not begin to comprehend it. Really it is too foolish for to-day. It seems to us wiser to observe and cultivate our own senses than to spend our time in galvanizing the ignorant and superstitious sayings of the past into oracles for to-day.

To show the bigotry and virulence of the popular Church, we add another extract from the same paper, which is a notice of a

pamphlet (which we do not remember to have seen) by the Schenectady (N. Y.) *Reflector* of "A Statement of the Proceedings of the Session of the Presbyterian Church of Waterford, N. Y., in the case of Mr. and Mrs. M. C. Powell."

"As our readers are aware, we have but very little affinity for the 'modern delusion, Spiritualism,' but the pamphlet before us embraces some curious things, and this is our apology for noticing it. It appears that Mr. Powell and wife were members of the Presbyterian Church at Waterford—that not having the fear of the good dominion before their eyes, they did, on repeated occasions, on Sunday afternoons, attend 'Spiritual Lectures,' delivered by persons unauthorized to preach the Gospel; and that Mr. Powell, in consequence of a personal altercation with the Rev. Mr. Lee, on the subject of building an academy, did absent himself twice from the communion. Upon these *grave* charges, the dominion and his session, in solemn convocation, suspended the parties as guilty of 'unchristian conduct,' and so published it to the Church. In the defense of Mr. Powell, which is well written, and exhibits a Christian spirit, we find several queer accusations in relation to the dominion's amiable temper, not exactly in accordance, as it strikes us, with the spirit of his Master. We extract a few of the most prominent from the pamphlet, which, as we have a personal knowledge of Mr. Powell, we consider as true:

"I. June, 1854, at the preparatory lecture, in alluding to Spiritualism under the name of modern Infidelity, he advised the members of the congregation to have nothing to do with any one implicated in it—adding, I do not mean only by going where they go, and doing what they do, but having anything to do with them in any way; virtually saying to them, cease all business and social relations with any one who dares to think differently from what we teach."

"But the worst part of all this matter is, that when accused of it by a member of the church who was present, he utterly denied having used any such language."

"I distinctly charge that he did so speak, which I can prove by two or more witnesses, who were present."

"II. In a conversation in my store, with another gentleman and myself, upon the subject of the spiritual circles, he declared that he would not attend one 'Even if his sainted mother, or the angel Gabriel, or Jesus Christ himself should come and tell him to,' which, to my mind, was a virtual denial of the master whom he professes to serve."

"III. In a conversation with another gentleman he made the declaration that he would rather stand on the gallows, so help him God, than to be turned out of the church, which means, if it means anything, that he would rather be guilty of arson or murder—for they are the only crimes that will send a man to the gallows—than to be turned out of the church."

"Believing, as I do, that the true church is in the breast of every person who loves God and keeps his commandments, this sounded to me like the wildest kind of fanaticism."

"IV. In conversation with another gentleman he declared 'That he would rather catch his wife in bed with another man than to catch her at one of the spiritual circles,' thereby endeavoring to carry the idea that the people who attend them are an abandoned class of persons."

The human mind is a curiously constructed instrument, and the thumb-screw or iron boot are bad keys to keep it in tune, and if some of our clerical friends would learn a little less theology and a little more common sense, they would be better qualified to take charge of the flocks they might be called upon to officiate over as pastors."

MR. MANSFIELD IN QUESTION.

MR. EDITOR: HALLETSVILLE, TEXAS, April 8, 1858.

Sir—Several months have transpired since what I am now about to relate occurred, and I make this brief statement from the special request of one of your subscribers, who was a party to the transaction, and whose name is hereunto appended as an attestant to the correctness of what I say.

Sometime in November last, three persons, whose names appear appended to this document, through the influence of sundry statements that appeared in your paper, agreed to address each an enclosed, sealed letter to J. V. Mansfield, of Boston, the same to be answered by their respective friends in the Spirit-land. Two of the parties enclosed a dollar to J. V. M., and postage stamps, and have never received any return. The other party, the writer of this, enclosed the promise of two dollars, in case any satisfactory answer from friends was returned; and a partial answer was received and the promise of another trial in case the dollar should be sent. The returned letter (to which a partial answer had been made) bore the outward appearance of never having been opened, but the appearance within, from a peculiar precaution in the doing up, gave unmistakable evidence, clear and positive as sunlight, that it had been opened.

We certify that the above statement is correct, and believe that the conduct of Mr. J. V. M. in this matter should be published.

Respectfully,

Yours, W. R. HINCKLEY.

J. H. HESTER,
B. F. MOSE.

We have had several communications, *pro* and *con*, upon the question of the opening of letters sent to Mr. Mansfield and Dr. Styles, to be answered by the Spirit-friends of the writers. In the *TELEGRAPH*, some weeks ago, we published a communication from Washington, representing that letters with the usual envelopes were easily opened and sealed up without bearing any evidence of the fact, and the writer recommended that letters addressed to Spirits should be sewed, and the threads gummed in. If people do not choose to protect their letters in this or some other way, it is their own fault, and whether answered or not, they can not consider the results as furnishing any test. Stitch your letters and gum the threads in, and then if answered, let us hear from them.

It is but just for us to remark, in this connection, that although we have not the slightest doubt that the above representation of our correspondents is made in perfectly good faith according to the evidence as it appeared to them, we would have been much better satisfied if they had described to us pre-

cisely the nature of the "precaution" which was taken in folding up the letter, and the particulars of its appearance when returned, and left us to draw our own inferences from the facts given, as to whether it must necessarily have been opened in order for the change in the appearance to have been produced. From what we know of Spirit powers as unmistakably demonstrated in other ways, we believe it quite possible for answers to sealed letters to be given in the way in which Mr. Mansfield professes to give them, and that there is really no necessity in practicing the deceptions with which he is charged in order to exhibit the appearance of a puzzling marvel. We are also predisposed to believe in Mr. Mansfield's honesty from the uniform testimony of those who best know him, and to accredit the reality of his mediumship from the multiplied tests to which he has been subjected under circumstances which *seemingly* did not admit of mistake. Nevertheless we can not close our eyes to the evidences which come from numerous quarters, that occurrences have taken place in the course of Mr. M.'s public mediumship that are at least unfortunate, and which justly demand some public explanation; and by giving publicity to the above we hope to put matters in train for a satisfactory solution of difficulties.

LECTURING ON BOTH SIDES.

We copy the following from the *Oquawka* (Ill.) *Plaindealer*. We have often heard of Leo Miller grinding the chaff of anti-spiritualistic logic, and breathing out "fire and slaughter" against the votaries of the new dispensation, and we made a note of him in our issue under date of 27th March. He has conducted very naughtily, and has long persisted in throwing away the more nutritious and finer portions of the grist, while himself and his followers have fed on the bran. It is a difficult thing, however, to bolt out all the farinaceous substance from the bran. An uncrushed kernel of truth also occasionally takes root, and now and then springs up in the mental soil of those who confine their spiritual diet exclusively to the bran and husks of error.

The Editor of the *Plaindealer* makes quite a flourish over the "pecuniary interests and honest convictions of duty" of this Miller. We are not at all satisfied that this is unprofitable. There are millers who are always ready to grind for a price, and many mills are so arranged that they can separate the chaff from the fine and nutritious particles, and save the bran as their employers require. These serve both God and the Devil, and make money out of both. It will undoubtedly be questioned whether there is as much conscience and "honest conviction" involved in the business as our contemporary supposes. Hear him:

LEO MILLER ON SPIRITUALISM.—The above gentleman, whom our citizens will recollect as having delivered a series of lectures in this town the past winter against the theories of Spiritualism, proposes to give us another lecture this (Thursday) evening, to refute some of the positions he assumed on that occasion. He avers that since his lectures in this town, he has had more light upon the subject, and against his pecuniary interest and personal popularity, he is impelled by an honest conviction of duty to retrace his steps and proclaim the truth, regardless of consequences. Lest his motives may be misconstrued, he proposes to put the admission fee to his lectures to only ten cents, merely to defray incidental expenses. We think that our citizens will give Mr. Miller the same candid hearing he received on his former visit to our town.

Hume's Marriage.

A Paris correspondent of the *Philadelphia Bulletin*, writing under date of April 29, mentions it as an item of news, that Mr. H. is about to marry a woman of good family, a Mademoiselle Koucheleff, a Russian. The bride is not rich, though some of her relations are wealthy, her brother-in-law, Count Koucheleff, having a yearly income of a million francs. Mr. Hume formed an acquaintance with this lady at Rome, and the *Bulletin's* correspondent says he is now going to Russia, where the marriage is to take place. We presume, however, that the statement as to his going to Russia to be married is incorrect, as we have just received a note from Mons. J. N. Tiedeman of the Chateau de Cergy, near Paris, under date of April 29, in which he incidentally mentions that "Demain nous avons un banquet spiritualiste offert à M. Hume, à l'occasion de son mariage—(To-morrow we have a spiritualist banquet offered to Mr. Hume, on the occasion of his marriage.)"

Free Convention.

We have received a Circular, signed by numerous persons, inviting all philanthropists and reformers to meet in a FREE CONVENTION at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss various topics of reform that are now engaging the attention and efforts of progressive minds. The Circular came too late for insertion entire in our present number, but we will endeavor to lay it before our readers next week.

THE ANNIVERSARY MEETINGS.

We promised in our last to give our readers, in the present number, whatever we might observe that seemed worthy of notation in the proceedings of the various Anniversary Meetings to be holden in our city during the week which has just passed. We proceed now to redeem that promise according to the limited space which we find at our command.

NEW YORK INSTITUTION FOR THE BLIND.

The annual exhibition of the New York institution for the Blind took place at the Academy of Music on Wednesday afternoon. That immense hall was completely filled with deeply interested witnesses of the performances, and many went away unable to obtain seats. About one hundred and fifty pupils were on the stage, which number was nearly equally divided by the two sexes. The band, composed of fifteen blind boys, occupied a corner of the stage, while at another place were deposited specimens of the handiwork of the students, consisting of mats, baskets, brooms, etc. Some ten or twelve of the teachers were blind graduates, who occupied a front row on the stage. The exercises commenced with a performance by the band, which greatly excited the admiration of the audience, and showed much proficiency in the musical art on the part of these sightless students. Special attention is paid in this institution to the cultivation of the science of sweet sounds, as one of the most effectual means of mitigating the gloom of the perpetual night in which the students are involved.

An original poem by Miss Cynthia Bullock, one of the pupils, followed the performance of the band, after which the classes were examined in arithmetic, American history, geography, and reading in raised print, the answers being promptly given by the students. The exhibition, upon the whole, passed off to the high satisfaction of the numerous auditory.

AMERICAN ABOLITION SOCIETY.

The anniversary of the American Abolition Society was holden at Dr. Cheever's church, Union square, on Thursday afternoon. After prayer by the Rev. Mr. Harrison, of Pittsfield, Mass., Rev. Mr. Gardner offered a series of resolutions, proclaiming it the duty of Christians, according to Bible teachings, to rebuke sin without distinction, including national sins, striking a blow at the recent Lecompton proceedings in Congress, and at the Pro-Slavery vote of the American Tract Society on the day previous (concerning which see a paragraph in our news items on another page). Mr. Gardner supported the resolutions by a speech.

Dr. Cheever has, more especially for the past two or three years, been waging a vigorous and somewhat effectual war in the form of writing and preaching, against his own bread and butter, succeeding by that means in lopping off some proslavery branches of his own congregation, and incurring the perpetual annoyance of their active hostility; and at the meeting now under notice, he showed no symptoms of contrition for his former imprudence. In a speech on the evils of slavery, and the duties of Christians and the Christian ministry in reference thereto, he showed no disposition to mince matters, or to avoid trampling on the corns of those who presumed to thrust their pedal appendages into what he considered his rightful path. Whatever may be thought of the merits of the cause which Dr. C. advocates (and on this question we are willing to express our opinion in the proper place, though not here), the arguments and declamations of his speech, we think may be most effectually answered by the halter logic of a Reverend disciple of the Prince of Peace, from South Carolina, Rev. Mr. Dennison, who spoke at the meeting of the Tract Society on Wednesday, saying, in allusion to a certain tract, that "the emissaries who brought it to the South would have done so at the risk of their necks; that self-preservation demanded of them, whether Christians or not, that when a man presented himself at their doors with such a missile as that, to send him away, and if he would not go by request, he should go by violence." A thought here obtrudes itself upon our mind, which it may be worth the ink to express. It is, that wherever there is a sufficiency of the waters of Truth to put out an "incendiary" fire, and a sufficiency of cerebral *enginery* to send those waters to their proper place, there is no use in kindling counter fires, or blowing up buildings with gunpowder, in order to stop the conflagration.

After Dr. Cheever's speech, Fred. Douglas took the stand, and delivered a speech in his usual style, in which he expressed the idea that if one thousand pulpits in the land should speak

out for six months as Dr. Cheever had spoken, the whole anti-slavery work would be surely accomplished.

We have spoken of the rough-and-tumble, one-idea proceedings of the Garrisonian Abolitionists in a paragraph in our news items in another column.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

This Body is composed principally of Unitarians and Universalists whom the "*unco guid*" of the orthodoxical "Young Men's Christian Association" would not have in their company. They meet weekly on Tuesday evenings, at Clinton Hall, for the purpose of discussing those moral and religious subjects which may legitimately come before them, the broadest freedom of speech being permitted the members and the clergymen of different denominations who may be present. They commenced their anniversary at Dr. Osgood's church in Broadway, near Eighth-street, on Thursday afternoon, and closed on Friday evening. At their first meeting, after prayer by Rev. E. J. Gerry, and an address by the President, Mr. Richard Warren, explanatory of the origin and objects of the Union, speeches were made by Rev. Dr. Osgood (Unitarian) on the catholicity of the church of the future; Rev. B. F. Barrett, Swedenborgian, on the true basis of Christian Union, and Rev. B. Peters, Universalist, on Worship and its necessities. The exercises were interspersed with excellent singing by the choir.

In the evening, Rev. A. D. Mayo spoke of the grounds of Christian union; Horace Greeley, of the True Spirit of Reform; and Rev. T. W. Higginson, of the Condition of Woman in Civilization.

At the closing meeting on Friday evening, the Church was quite filled by an audience which listened to the speakers with profound attention during a session of three hours. Rev. Dr. Sawyer (Universalist) gave an exposition of the true and false views of Evangelical Religion. Rev. Dr. Bellows spoke of the influence of theological doctrines on the practical conduct of life. Rev. O. B. Frothingham (Unitarian) spoke of the proper treatment of the infidel tendencies of our day; Rev. Henry Blanchard (Universalist) spoke of the religion of Fear, and the religion of Love; when the closing speech was made, with his usual eloquence and force, by Rev. Dr. Chapin, in which he labored, with great power and effect, to show that the tendencies of the age were friendly to the development of more enlarged and catholic views of Christianity. We understand it is the intention to publish a report of the proceedings of this anniversary celebration, together with the addresses of the various speakers.

AMERICAN SWEDENBORGIAN ASSOCIATION.

The first annual meeting of this Association was holden on Thursday morning at their new book room, 20 Cooper Institute. Rev. Samuel Beswick opened the meeting with prayer, and preached a sermon, after which the Society proceeded to the election of officers, and the transaction of other business.

In the evening the Society met again, at the same place, and formally opened their new book room, and celebrated the occasion by a grand social re-union, from three hundred to three hundred and fifty persons being congregated on the occasion. The meeting was opened by religious exercises performed by Mr. Barrett, after which Mr. Hoyt made some remarks appropriate to the opening of the room, and briefly reviewed the history of the rise and progress of the Swedenborgian Printing and Publishing Society, and of the organization of the New Church Association in this city, concluding by formally delivering over the book room into the hands of the officers who will hereafter have it in charge. Mr. Barrett then made some remarks showing what the Publishing Association had done in the way of circulating the writings of Swedenborg, after which the company withdrew to the adjoining room, and partook of a bountiful collation which had been prepared for the occasion; and the meeting passed off with the utmost good feeling. A friend who attended the meeting of the Swedenborgians a year ago in this city, and who is thus enabled to contrast the Spirit which was manifested then with what was manifested at these meetings, assures us that he observes a very gratifying improvement as to liberality and catholicity of spirit, which the past year has wrought among them.

WOMAN'S RIGHTS CONVENTION.

The Woman's Rights Convention assembled at Mozart Hall, on Thureday morning, a tolerably full audience being present on the occasion. They also held sessions on the afternoon and evening of the same day, and also on Friday, concluding on Friday

evening. Miss Susan B. Anthony was elected President, and Mrs. Martha Wright, Secretary. Speeches were made in the course of the several sessions, by Miss Anthony, Miss Caroline Severance, Mrs. Ernestine L. Rose, Wm. Lloyd Garrison, Mrs. Lucy Stone, Rev. T. W. Higginson, Rev. Antoinette L. Brown, Mrs. Mary F. Davis, Mrs. Eliza T. Farnam, Rev. Lydia Jane Jenkins, Wendell Phillips, and others.

We have no room for a representation of the substance of the resolutions and speeches offered at these meetings, except to say that they were generally in the line of the principles which our woman's rights friends are well known to advocate. Our fair friends (and *unfair* ones) of this movement, if we may be indulged in the passing remark, exhibit, in the unanswerableness of their logic, and the telling potency of their appeals, many indications of the possession of a great truth, with whatever extravagances and subversive fanaticisms this truth may be found associated in their minds; and this truth is made especially conspicuous in their speeches concerning taxation without representation and similar in-equities (iniquities) of the law as applied to woman.

We feel that we have no right to express any disgust which we may actually entertain for the manish, rip-slashing, unfeminine manner in which this war of justice is sometimes waged from behind bulwarks of crinoline, inasmuch as our occupancy (from inclination) in another sphere of duty, has prevented us from personally doing anything for the *truth* that lies in this cause, in a manner which our own vanity might pronounce more compatible with good taste, but we would say to our valiant Amazonian friends, Onward, until you have thrashed the men into a fear of your power, if not into a respect for your feminine gentleness; and future generations at least will feel the benefit of any *true* reform which you may accomplish, irrespective of the methods of its production.

One more remark touching this subject: We feel no dismay at the doctrine of these propagandists concerning woman sharing professional, artistic, and other employments with man. If a woman finds herself mentally inclined and qualified to plead a cause at the bar, to drive a locomotive engine, or to dig a canal, we have no right to object to her doing it. Nevertheless, we are predisposed to look upon the woman who is inclined to and qualified for such things, as a *lusus nature*, and we believe that if we would let nature work out her own whims without scolding her, she would not often indulge in such sports.

"Bone to its Bone."

It will be recollected that we published in the TELEGRAPH, under date of March 27, a statement that the hand of a dead man grasped the dissecting knife of the student Redman, and that the body otherwise moved. Mr. Redman is the well-known Spirit-medium, and at present a practicing physician with Dr. Orton, 58 West Twelfth-street, this city. It was agreed between the students that after the body was dissected, they should draw lots for the bones. The Spirit of the man communicated to Redman that he wished *him* to have his bones. Mr. R. said to the Spirit that he would like to oblige him, but that the bones were to be drawn for, and therefore he might not get them. The Spirit said, "You draw first, and I will make you draw the prize." He did so, and drew them. Mr. Redman took the bones to Hartford, and left a part of them there and brought a portion of them to his office. Dr. Orton requested him to bring the balance of them from Hartford, and have them together in the office. The Spirit rapped and said, "I will try to bring them," and behold the next day one of the bones dropped on the floor of the office before them, and one bone has been brought each day since. One of these bones, however, came down on the sidewalk a short distance from their house, in front of Drs. Orton and Redman, as they were walking from their office. The Spirit of the man says he and other Spirits bring them there, and will bring them all. The bones in their office are often moved about the room before their eyes, without any visible cause. Surely the "dry bones are moving."

Mrs. Cora L. V. Hatch's Closing Lecture.

Mrs. Cora L. V. Hatch delivered her closing lecture in this city for the season, in Dodworth's Academy, on Sunday afternoon last, to a crowded audience, her subject being, Moral Law, the religious element, and the love-principle as pervading all nature. It is the intention of Mrs. Hatch now to spend a short season in Philadelphia, and thence proceed to Boston, Portland and Montreal, after which she will recreate at Niagara and Saratoga.

THOUGHTS CONCERNING SPIRIT-FORMS.

Jeremy Bentham's idea was, that when one died, his clothing should also die, that its ghost might accompany him, so that he might be decently clad in the next world, and be enabled to appear with all due propriety when visiting his friends in the flesh. This was an inference on his part, drawn from the fact that Spirits usually appear in like garments to those worn by them on earth, and may be explained by the following communication, clipped from the New Orleans *Delta* of January 23, 1858. The solution afforded by "Novice," appears to my mind extremely probable.

In all things, wherever we go or may be, here or hereafter, our surroundings are dependent upon our *then* mental or properly spiritual conditions. If we are despondent, nature in its gayest forms presents little that is cheering; if cheerful, the cloudiest day, or bleakest view affords food for enjoyment. One may choose thence to say that we live in a world of fiction—that there is nothing real in our conditions—that all is imagination. So it *really* is. If there were no mind within us to invest the world without and around us with a pleasant aspect, this world would be a motiveless existence, the very thought of which would be painful and oppressive to our Spirit. But we, nevertheless, do live in a real world, and in accordance with the faculties we possess, and conditions of bodily and spiritual health in which we exist, do we invest that world with beauty, and harmony, or with clouds of deeper gloom.

We know yet but little of the world of Spirits, and we do not know that, these familiar appearances of clothing, spectacles, and canes may not always be evidences or remains of the affection of the Spirit for that which had been useful to him in the human form. They may, in fact, be produced by their will upon matter, in order to identify themselves fully to their friends—a point of extreme interest, and one upon which all having spiritual communion extended to them, are feelingly alive. We do not know what the powers are—physical shall I call them?—possessed by Spirits, or even if a knowledge of their own powers is yet, fully possessed or developed to those who have communed with us. The fabled stories of Oriental literature, concerning Genii building palaces and affecting so many useful and wonderful results, may yet be found to have had some foundation in truth and fact. There is one idea to which memory has fondly attached from childhood—that of summoning a guardian genius, or invoking its aid by a ring or talisman. May we not now be able to call to us, and obtain the aid of, deceased friends and relatives, through some like means? Is this not worth investigation?

If modern Spirits can move and raise great weights, they may do much more, and we have yet to learn the limit of their power and influence over matter. It may yet be made known to us that heaven—the divine will—has its vicegerents, who in succession have their subordinates, to whom are given trusts and powers, and our communing Spirits may be the unconscious agents of those delegated powers, having charge of the heavenly systems. How do our own and all known languages of intelligence, and the thoughts and speech of all men, teem with references to guiding and ruling providence—evidences ever of an inward consciousness, undefined to our outward perceptions, that such powers and influences do exist and that they are constantly exercised by those possessing them. These spiritual consciousnesses exist in all men's minds, and whoever writes or speaks is continually disclosing them, and it is wonderful to think that it has only so lately come to be analyzed and made subject of earnest and legitimate inquiry. We are yet, however, at the very threshold of the beginning; our valiant cohorts of truth-seeking, truth disseminating, Spiritualists—equal "to the censure of society"—have yet but skirmished on the frontier of the truth, and of the light beyond, and it belongs to them and to all who love the truth for itself, and for the hand from whence it reaches us, to seek that we may find, to battle with error for the sake of the neighbor, and to aid in effecting the ultimate end and aim of human existence.

The following is an extract from the New Orleans *Delta*, alluded to in the above communication, under the title of

HAVE CANES AND SPECTACLES SPIRITS?

"The affections that man naturally possesses, and the affections he may acquire during his stay upon this natural earth, do not die with the body. The spirit of man changes its habitation by death. It puts off the earthly body, and puts on a spiritual body, which is adapted to his home in the Spirit-world. Thus it is that 'this mortal must put on immortality.' The real soul of man, and all the natural and acquired affections thereof, remain the same. The love for our friends we may

leave behind in passing into the Spirit-world does not die. Neither does the hatred toward our enemies, which we may have cherished in this life, die out by virtue of the death of the body. We will continue to love things we loved in this world, and hate things we hated here. All the affections of our souls will continue to exist, and may be manifested in the Spirit-world, to the perception of other Spirits, as the same affections are manifested in this world to other persons.

"It may then be inferred from what has been said, that the affection for carrying a cane or wearing spectacles may continue to exist after the physical body shall have decayed, and that those affections may be manifested in the Spirit-world to the perception of other Spirits; and as they may be manifested to Spirits out of the body, so can they be manifested to Spirits in the body, providing the Spirit-perceptions be quickened.

"It is by the external appearance of Spirits that their quality is known. The angels of the Lord are clothed in white, saith the Holy Writ, and the angels of the Devil are supposed to be clothed in sable. The angels seen at the tomb of Christ were clothed; yet there are some, who stand as authority in the Christian Church, that sport at the idea of Spirits being clothed. I heard no less a personage than Bishop Hopkins, of Vermont, in lecturing at Odd Fellows' Hall, some two years ago, in this city, endeavor to prove the impossibility of Spirits being clothed. In the course of his remarks, he said something like the following: 'Then, if the spiritual philosophy be true, there must Spirit-tailors to make Spirit-garments out of cloth, and Spirit-shoemakers to make Spirit-shoes out of Spirit-leather, and Spirit-watchmakers to make Spirit-watches out of Spirit-gold,' etc.

"I wonder if the Bishop is willing to acknowledge that Moses and Elias were seen in Spirit? or that Christ was seen after his burial? If he admits these statements, I would ask if they were clothed, or were they naked? If clothed, were not their garments Spirit-garments? How can any one who professes to believe the Bible cavil at the statement of Spiritualists that Spirits are clothed?

"If, then, there be Spirit-garments, there may be Spirit canes and Spirit-spectacles. Yet it would not be exactly proper to say that canes and spectacles have spirits. The spirit of a cane is in man's affection. The cane which a man may carry in this world is the manifestation of that man's peculiar love. The cane may be cast into the fire and consumed. The particles which composed it will assume different forms, and in the process of time, a cane may become a part of its former proprietor's physical body. In turn, this body will decay and enter into something else, and hence it may be said that matter is eternal, for it can not be annihilated. Yet the forms it assumes in its numerous changes may disappear, and only be revived again as the affections of man may call them into existence. NOVICE."

INFALLIBILITY OF THE SENSES.

It was lately said at Clinton Hall, that, on a particular occasion, a large number of investigators and scientific thinkers were asked to decide as to the nature of a particular substance placed before them, from the senses of sight, touch, and smell, and that all present were "deceived by their senses"—the substance which they pronounced to be sugar, being, in fact, salt colored with molasses.

Now, I contend that the human senses have no power to lie or deceive in any case, and that what are called deceptions by the senses are in fact interpolations of the imagination, with which the senses have nothing to do, except to expose and restrain them when permitted. When the above-named mixture was placed before the sense of sight, that sense merely reported: "A mass of small crystalline forms of a brown color," which was true. The sense of feeling reported: "A mass of small crystals, cold, damp, and sticky," which was also true. The sense of smell reported: "Odor, saccharine," and there stopped. Even the faculty of comparison (which, in acting upon these reports of the senses, decided that the substance in question was like sugar in all these particulars) acted as truthfully as either of the senses. The error was caused solely by the imagination of those who were deceived. It was not even an error of the judgment, strictly speaking; for neither the judgment, nor the imagination, nor any other gift of God to man, can ever deceive its possessor, so long as its action is kept within its own sphere, and passes for what it really is. The investigators who were deceived in the above case, allowed their imagination to usurp the functions of their judgment, and to decide without judgment, which is the mind's court of last resort, and whose action, when legitimately obtained, is as infallible as that of the lower senses.

I will go so far as to say that our senses, instead of lying to us, cannot even convey a lie to us when one is spoken. In such a case, all that my senses tell me is, that certain lips have moved before my eyes, and certain atmospheric vibrations have simultaneously reached the drum of my ear. The questions, who caused the sounds? what meaning or idea do they express? does their utterer know that whereof he speaks? is he trying to enlighten or to deceive?—all these must be solved, or their answer assumed before either my senses or my reason can extract a lie from the sounds heard by them; nor can my senses or my reason tell any more to me, even then, than they know themselves—which knowledge, however imperfect it may be, must be true so far as it goes.

Some may say, "a man's reason or judgment is one of his senses, and even the highest of them all; and this faculty is certainly capable of error." But such reasoners commit the error of imputing to reason acts with which reason has nothing

to do. Our judgment, in point of fact, never affects any thing except the facts and principles which it weighs, and considers, and stamps for what they are. Therefore, what we call "error of judgment" are errors from the want of judgment—decisions put forth by passion in the name of reason without the authority of reason, and for whose erroneousness men have no right to blame anything but their own laziness or dishonesty.

In cases of partial mental action, where some of the mind's powers are operative while its master powers act but slightly, or not at all, as in delirium, dreaming, intoxication, etc., the mind always feel that its guiding light, reason, is not then in command—that however vivid and real its sensation may be, its understanding of the power or objects by which they are excited, is not firm and reliable. Hence its lack in such states of that calmness which forms the inseparable halo of reason, and which distinguishes reason's outbirth from those of imagination or passion.

Unless it can be shown (as it certainly can not), that action of the servants of the mind, without its concurrence or approval, in action of the mind, then I deny that there is any such thing as necessary error, or error caused by the imposition of lying faculties on man by God. Most, if not all, our errors come from greediness and love of ease—from swallowing without chewing—from adopting notions or assertions without a proper analysis and proof. As house-builders, in erecting their structures, find it necessary to put up temporary, fragile, and unsightly scaffoldings which seem to belie and mar their architectural designs, so is it with the mind in its work of educating itself in all truth. Through its power of combining crude, incongruous ideas or mental elements, by the law of association, so as to make arbitrary signs or words represent ideas and simple truths that have no real connection with such words, it forms its spiritual scaffoldings, and thus enables itself to go on with its permanent temple of wisdom far more perfectly and rapidly than it could otherwise. Nor is the mind in any way deluded or falsified by such arbitrary associations of ideas, false though they be, so long as it takes them for what they are. It is only when it receives them without analysis, regards them as permanent and real, and confounds the dead sign with the living thought, that it falls into error, or that it finds the reception of error into itself a thing possible. I. H. H.

SPIRITUALISM IN MACON, GA.

From a late number of the *Georgia Citizen*, published at Macon, Ga., we perceive that its editor, L. F. W. Andrews, whom we personally well knew some twenty years ago as a Universalist preacher, has been looking into Spiritualism, and from the evidence developed at one or two sittings, is "almost persuaded" to accept its claims. What occurred at a certain circle which he attended, he describes as follows:

"Sometimes the request is made to lean the table over into the lap of one of the circle, and it is done. We have seen the table move in every possible direction, on one, two, or three feet, sometimes slowly and again more violently. We have seen it so fixed on the floor that a strong man could not lift it and hold it up a moment. We have seen it keep time with music, precisely according to the slowness or speed of the hymn sung, increasing or diminishing as the tune was grave or lively. This is a very common manifestation. Another thing we witnessed was throwing off from the table a gentleman of any size or weight, with the ease that a book could be tipped from it.

But the most extraordinary manifestations are through the writing medium. Mrs. H., who is a worthy, pious lady, of irreproachable character. She writes with a bandage closely pressed over her eyes, and in every instance in different hand-writing for each Spirit that is said to be communicating. One writes a running hand, and it is written swiftly—another writes a perpendicular hand, or one approximating a back-slope, and with more or less speed. The medium, however, generally writes with great regularity on the ruled lines of the paper, and when her pencil reaches the right edge of the paper, invariably stops and retraces itself to the left edge, and to the beginning of the succeeding line, as it were a thing of life and intuition.

"From the evidence of others, who are entitled to the most implicit belief, we think there can be no question that the Spirits of the departed are permitted to hold communion with the inhabitants of earth. Events and incidents have been communicated, which were known only to persons receiving the communication, without the possibility of such events being known to the medium or any one else living. Statements of the bodily condition of persons, hundreds of miles distant, have subsequently been verified to the letter. The cause of sickness has been investigated, and a prescription of the appropriate remedy written out. In one case, a remarkable cure has recently been effected by the application of the remedy so communicated. A young woman was attacked with inflammatory rheumatism, which grew worse and worse, till, for two weeks, she was helpless as an infant. Her joints were all stiff, inflamed and distorted. She could not raise her hands to her head, nor help herself in any way. An excellent physician attended her, but could not afford relief. At this juncture, a prescription was asked of the Spirits, and obtained. The remedy was applied, for the first time, about 4 o'clock P. M. of the day, and at 6 P. M., on visiting her room, to the astonishment of her friends, she was found with hands raised to the head, and attempting to comb her hair. The next morning she was out of bed, and, with help, walked into an adjoining room. In two or three days after, and with a few more applications of the remedy, which is simple, she was entirely restored, and has remained in good health ever since, or for several weeks, to the present time."

THE MOVING MENTAL WORLD—THE NEWS.

APPEAL OF A CONVICT.—MARION IRA STOUT, in jail in Rochester, and under sentence of death for the murder of his brother-in-law, Little, has written a very sensible letter in which he says:

"I may mention one man whose evidence, supported by circumstances, would have saved me, unless the jury were so firmly impressed with the pre-conceived notion of conviction that no evidence for the defense would be regarded. His name I will not mention, but he alone is the fundamental principle of this whole affair. I now ask him, not for myself, but I ask him in the name of Sarah, to fairly and honorably state his motions on that fatal night, as well as his preceding conduct in regard to her. If he will allow her to suffer the slightest punishment, when he could prevent it, he has forfeited the title of man.

I wish to speak of Little, but I can hardly find it in my heart to make war upon the dead. Bad as he was, I bitterly regret his death; but the dead past never can be recalled. His connection with the family made me his friend and defender, and I acted toward him like a man and a brother. I thought his youth and inexperience would cover a multitude of sins; and though his conduct had been outrageous, yet he was more worthy of being pitied and assisted than condemned and avoided. In our first interviews, he rehearsed to me the wretched drama of his life, and perhaps I am better acquainted with him than any one; but I find it difficult to speak of him simply because I feel no disposition to open a record of disease and degradation. When he married Sarah, she was mild and beautiful, pure and innocent, unskilled in the follies and flatteries of the world, and, if placed under the control of a man of sense, she might have been molded into a model of domestic beauty. God alone knows what she has suffered from this unhappy union. Little would return from his drunken orgies, and, without the slightest cause, would abuse a woman he had sacredly sworn to love and protect, in the most disgusting manner. The old Rochester jail contains the final result of this inhuman conduct. If she and mother, and little Charles, were discharged to-morrow, it would be a just and honorable proceeding; and bitter as it is, I am ready to offer up my life as a ransom for their liberty. That I felt a brother's sympathy for Sarah, in regard to her wrongs, is too true. That my heart sometimes bursts with indignation, is equally true. And if there is a spirited brother in Christendom who will stand passively by and see his sister abused, he ought to be carved into cubic inches and fed to the dogs. My attachment to Sarah is simply a brother's love—the purest and holiest man can conceive. She possesses the faults and frailties of a woman; but no matter, whether right or wrong, she is still my sister, and it is my sacred duty to defend her as long as the power of action remains.

"I do say most decidedly, a man who will abuse a pure and beautiful woman—a man who will strike her and disease her—I say, from the bottom of my heart, he is not fit to live. . . . There is power for usefulness in me, if I only have an opportunity for development, and I appeal to the heart of each reader, if he does not fairly and candidly think I might be put to a better use than hanging. I do not wish to show a cowardly tenacity for life, but I consider it my right and duty to live as long as I can."

Notwithstanding the error which Stout has committed, we do not think that humanity can afford to hang such men. We entirely agree with him that "he can be put to better uses." There are doubtless a great many worse men out of jail. Comparatively few men love their sisters as did this man, and fewer still are so sensitive as to wrongs, or have sufficient spirit to correct or avenge them. We do not believe God ever made and placed such spirits on earth to be hurried and thrust off by men. We trust that in this instance the people may be satisfied to wait God's time, and allow the man to fulfill on earth his normal use.

TWENTY NEGROES DROWNED.—A dispatch from Vicksburg, dated 20th ult., says: On Sunday evening last, twenty negroes, belonging to Judge Ruck, and two white men, were drowned while attempting to stop a break in the levee on Judge R.'s plantation, the bank of the river caving in while they were at work.

WM. HERMAN, a convict in the Maryland Penitentiary, with twelve years to stay, escaped a day or two since, by constructing a tool chest with a false bottom. This chest he got one of his friends to go to the prison for, and getting into the bottom he was snugly taken off under the very noses of the officers.

THERE is a State Normal University about to go into operation at Bloomington, Illinois, with resources amounting to about \$300,000. Of this \$140,000 is to be expended in buildings, grounds and furniture, and the remainder to remain on interest as a permanent fund, the income of which is to meet the current expenses.

SCIENTIFIC ASSOCIATION.—The American Association for the advancement of science, has ended its session at Baltimore, and adjourned to meet in Springfield, Mass., on the first Wednesday in August, 1859. Professor Stephen Alexander, of Princeton, the distinguished astronomer, is elected President for the ensuing year; Prof. Hitchcock, of Amherst, is Vice President.

MAYOR TREMANN is said to have informed a Boston gentleman, recently, that he had no doubt but that the city of New York had been swindled out of eight millions of dollars, within the past few years, by officials and others.

ALL the bridges connecting the city of Boston with its suburbs have at length been made free of toll, and public attention is turned to the project of rendering the steam ferries also free.

The large amount of money on deposit in the Boston banks, at the present time, reveals the great wealth of this community. The largest individual depositor, says the *Transcript*, has no less than one million nine hundred and fifty dollars to his credit in State-street.

On Wednesday of last week the corner stone of a monument to be erected in honor of Col. William Washington, the heroic commander of the Legion Cavalry, of South Carolina, during the Revolutionary war, was laid in Magnolia Cemetery, at Charleston, with imposing ceremonies. On the 28th of June, the corner stone of the monument in honor of Mr. Calhoun, to be erected by the Ladies' Association, will be laid in Citadel Square, at Charleston.

CONNECTICUT.—The first Message of Governor Buckingham, of Connecticut, states the expenditures of last year at \$271,470. The debt is \$85,000. The one-cent school tax brought in a revenue of \$71,440, last year, which is a falling off. The banking institutions of the State receive a large share of attention in the message. The number of the banks is 76, and the aggregate capital \$20,618,723. It is considered unwise to prohibit the circulation of small bills until New York shall have adopted such a policy, but the Governor recommends restrictions upon banking privileges. The tariff of 1846, is censured, and the Lecompton movement is strongly rebuked.

THE REV. HENRY WARD BEECHER ON BAPTISM.—Last Sabbath morning, Mr. Beecher publicly propounded for admission to the Plymouth Church, next Sabbath morning, nearly 200 persons, most of whom are to unite on a profession of their faith; of the whole number, some twelve or fifteen are to be baptized by immersion. Mr. Beecher took occasion to say:

"So many have lately been admitted to our church who have received baptism by immersion, that the question has been plentifully asked me, by letter and otherwise, 'Have you become a Baptist?' I remain where I always have been. I believe that immersion, pouring and sprinkling, are all alike baptism. If Christ ever was baptized by immersion, it does not follow that his disciples must be. It is the *spirit* of his life, and not its outward form, which we are to copy; otherwise, we must needs all be circumcised and become Jews. If one has been trained to think that immersion is the only true baptism, or if arguments have been brought to bear upon him which convince him of its superiority, or if his taste leads him to feel that it is the most beautiful and appropriate method, then he ought to be immersed; and if for like reasons he prefers the affusion of water, or sprinkling, let him be gratified. I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month if you wish it. There is no reason why this ordinance should not be celebrated as often as the Lord's Supper, if one desires it. Thus you see I am a Baptist, but I never can feel about immersion as our Baptist brethren do; and the doctrine of close communion to which many of them conscientiously adhere, I reject as utterly opposed to the interior spirit of Christianity. But I love them, they know I love them, and therefore can say these things. If I did not belong to the Congregationalists, I would join the Baptists, were I neither Presbyterian, Episcopalian, Methodist, nor Quaker."

CEREDO.—A letter from the Yankee colony in Virginia, to the Worcester *Transcript*, indicates that it is thriving, in spite of some mistakes at the start. The hotel is not yet finished, but a church, with a school room in the basement, has been completed, and is declared to be the best church in the vicinity. Several settlers from Millbury had just come in, one of whom would establish a planing mill, and another a brick yard. A Mr. A., of Vermont, was about to introduce machinery for extensive chair making. Two men from Clinton have erected a building for the manufacture of mattresses. The thermometer ranged from 65 to 90 degrees, and pear, peach, and apple-trees were in full bloom on the 12th.

The Chicago *Democrat* says that laborers in that city are not likely to get more than six shillings a day, during the coming season, and that hundreds are there out of employment.

THE GRASSHOPPER PLAGUE.—A friend at Hawleyville, Iowa, writes: "The grasshoppers or locusts have again made their appearance in our midst in countless millions, and already commenced destroying our spring wheat. Fears are entertained that they will destroy everything in their way this season."—N. Y. Sun.

Two children of Martin Kalar, of Oshkosh, Wisconsin, a boy of ten and a girl of thirteen years, ventured upon a small scow sailing near the shore, when a gale came up and drifted them out into the lake. It was not found until Sunday evening, when the bodies of both children were found in the bottom of the boat, frozen to death. The girl was covered by the brother's coat, which he had given her to protect her from the cold, while he remained in his shirt sleeves.

SLAVERY IN KENTUCKY.—The Louisville *Courier* says that there is now an extraordinary stampede of slaves in that State. Negroes are daily escaping from their owners in startling numbers. They go off one, two, three, or a dozen at a time. That paper attributes this unusual movement to the presence of numerous Abolitionists. It says, "Black Republicans are as thick in these parts as wolves on a prairie. It is almost respectable to be a nigger-stealer."

NEW COUNTERFEIT.—A few days ago, a new counterfeit \$3 bill appeared in this city, which purports to be issued by the Narragansett Bank, of Wickford, R. I.

SWILL MILK.—Frank Leslie, publisher of *Frank Leslie's Newspaper*, has, within the last week or ten days, been, in his columns and otherwise, waging a vigorous, and, to appearance, somewhat telling war upon the vendors of that vile compound of nastiness and disease known as "swill milk" thousands of barrels of which are sold in this city and Brooklyn during the course of the year, as "pure country milk." At the instance of Mr. Leslie, Mayor Tieman, on Wednesday and Thursday of last week, caused squads of policemen to be posted at the Brooklyn and Williamsburg ferries to arrest all milkmen who had not their names and residences placarded on their wagons according to law. They succeeded, on each day, in arresting about twenty, who were brought up and fined each \$3.

THE AMERICAN TRACT SOCIETY.—This Society had a somewhat stormy session in this city last week, which terminated in a manner which seems not very compatible with the future harmony of that body. By votes said to have been forced through by a large attendance of merchants of this city whose Southern connections are such as might be expected to cause a little wabbling, to say the least, in the scales of their judgment, it was decided that the fourth resolution of the meeting last year should not be re-affirmed, which declared that the Society could and ought to publish upon the moral evils and vices it is known to the existence of slavery, and the tract called "Sambo and Topsy" was brought before the meeting, which instructs servants in their duties, and bids them "obey their masters in all things," this majority refused to print a tract on the duties of masters, according to the New Testament; and finally, and what the *Independent* considers the most wicked of all their acts, "they refused to vote that no publication of the Society shall imply the lawfulness of American slavery."

THE GARRISONIAN ABOLITIONISTS.—On Wednesday afternoon of last week we stepped into Mozart Hall, where the Garrisonian Abolitionists were in session. A Mr. Goss was declaiming against the American religion as the great bulwark of slavery, and against the recent and pending revival as a revival of that bulwark. A clergyman whose name we did not learn, replied to him, urging that the religion of America, what there is of it, is a good and glorious thing, without which, many social and personal evils would exist which now do not appear; and that instead of laboring to discourage and destroy this religion, it would be much better to labor to enlighten and extend it. Mr. Garrison then made a harangue, in which he re-affirmed Mr. Goss' positions, after which the meeting adjourned. The Garrisonians on this occasion, as on all other occasions on which we have attended their meetings, seemed to us like a set of iconoclastic mallets that only serve to pound things to pieces, and when they have nothing else to pound, they pound each other.

INTERESTING MISCELLANY.

GRIEF FOR THE DEAD.

O hearts that never cease to yearn!
O brimming tears that ne'er are dried!
The dead, though they depart, return
As if they had not died!

The living are the only dead;
The dead live—nevermore to die;
Add often when we mourn them fled
They never were so nigh!

And though they lie beneath the waves,
Or sleep within the churchyard dim—
(Ah! through how many different graves
God's children go to him!)

Yet every grave gives up its dead
Ere it is overgrown with grass!
Then why should hopeless tears be shed,
Or need we cry Alas!

Or why should memory, veiled with gloom,
And like a sorrowing mourner craped,
Sit weeping o'er an empty tomb
Whose captives have escaped!

'Tis but a mound—and will be mossed
When'er the summer grass appears;
—The loved, though wept, are never lost;
We only lose our tears.

Nay, Hope may whisper with the dead,
By bending forward where they are;
But Memory, with a backward tread,
Communes with them afar!

The joys we lose are but forecast,
And we shall find them all once more;
—We look behind us for the past,
But lo! 'tis all before!

A LEAF WORTH PRESERVING.

The Saxons first introduced archery in the time of Voltergen. It was dropped immediately after the conquest, but revived by the Crusaders, they having felt the effect of it from the Parthians. Bows and arrows as weapons of war were in use, with some cannon ball, as late as 1640. It is singular that all the statutes were framed after the invention of gunpowder and firearms. Yew trees were encouraged in churchyards for the making of bows in 1742. Hence their generality in churchyards in England at the present time.

Coats of arms came into vogue in the reign of Richard I. of England, and became hereditary in families in the year 1192. They took their rise from the knights painting their banners with different figures, to distinguish them in the crusades.

The first standing army of modern times was established by Charles VII. of France, in 1455. Previous to that time the King had depended for contingents in the time of war. A standing army was established in England in 1633, by Charles I. but it was declared illegal, as well as the organization of the Royal Guards in 1379. The first permanent military band instituted in England, was the yeomen of the guards, established in 1486.

Guns were invented by Swartz, a German, about the year 1378, and were brought into use by the Venetians in 1382. Cannon were invented at an anterior period. They were first used at the battle of Cressy in 1345. In England they were first used at the siege of Berwick in 1405. It was not until 1544, however, that they were cast in England. They were used on board of ships by the Venetians in 1535, and were in use among the Turks about the same time. An artillery company was instituted in England for weekly exercise in the year 1610.

Insurance on ships was first practiced in the reign of Caesar, in the year 45. It was a general custom in Europe in 1194. Insurance offices were first established in London in 1667.

Astronomy was first studied by the Moors, and by them introduced into Europe in 1201. The rapid growth of astronomy dates from the time of Copernicus. Books of astronomy and geometry were destroyed, as infected with magic, in England, under the reign of Edward IV., in 1552.

Banks were first established by Lombard Jews in Italy. The name is derived from *banca* (bench), benches being erected in the market, for the exchange of money, etc. The first public bank was at Venice, in 1550. The bank of England was established in 1693. In 1699 its notes were at 20 per cent. discount.

The invention of bells is attributed to Polonius, Bishop of Nola, Campania, about the year 400. They were first introduced into churches as a defence against thunder and lightning. They were first put up in Croyland Abbey, Lincolnshire, in 945. In the eleventh century and later, it was the custom to baptize them in the churches before they were used. The curfew bell was established in 1073. It was rung at eight in the evening, when people were obliged to put out their fires and candles. The custom was abolished in 1100. Bellmen were appointed in 1556, to ring the bells and cry out, "Take care of your fire and candle—be charitable to the poor and pray for the dead!"

How many are aware of the "boo!" used to frighten children with. It is a corruption of the word "Boh," the name of a fierce Gothic General, the son of Odin, the mention of whose name spread a panic among his enemies.

Book-keeping was first introduced into England from Italy by Peele, in 1556. It was derived from a system of Algebra, published at Venice by Burgo.

Notaries public were first appointed by the fathers of the Christian Church, to collect the acts and memoirs of martyrs in the first century.

The administration of the oath in civil cases is of high antiquity. See Exodus xxii. 10. Swearing in the Gospels was first used in 528. The oath was first administered in judicial proceedings in England by the Saxons, in 600. The words, "So help me God, and all saints," concluded an oath till the year 1550.

Signals to be used at sea were first contrived by James II. when Duke of York, in 1665. They were afterwards improved upon by the French commander, Tourville, and by Admiral Balchen.

Raw silk is said to have been first made by a people of China called Seras, 140 B. C. It was first brought from India in 275, and a pound of it at that time was worth a pound of gold. The manufacture of raw silk was first introduced into Europe from India, by some monks, in 550. Silk dresses were first worn in 1455. The eggs of the silk worm were first brought to Europe in 527.

SINGULAR CASE OF CLAIRVOYANCE.

The following striking case of clairvoyance appeared in a late issue of the *Newark Register*:

"On Tuesday, Feb. 22d, I visited the residence of Mr. P., a gentleman well known in this city, to spend the evening with a few friends. After passing an hour in social conversation Mrs. P. entered into a trance condition, and described the physical disorders from which a female friend present was suffering, and then added that she saw a number of *Magnetic cords* proceeding from her friend's head into the street. She was requested by the company to pursue them to their terminus. To this she assented. And still sitting in her room in a state of unconsciousness, she traced the cords by her spiritual vision along various streets, and around numerous corners; till they entered a house; and passing up stairs to the second story, there, she said, the ends of the cords converged into one point and rested upon an ear-drop, which lay on a shelf. At this expression the sick lady exclaimed, 'Why that must be the ear-drop which I lost from my ear last week, while walking through the city.' The clairvoyant continued her observations, and described the inhabitants of the house, its appearance, locality and number—81 Catharine street. After answering a few questions, she awoke from the trance and was more surprised to learn what she had told us than we were while listening to it. Thus ended the subject for that evening. The next time Mrs. P. went out, she resolved to learn whether there was any truth in the above vision. She inquired the whereabouts of Catharine street, and after walking about a mile, discovered number 81, which corresponded with the previous description. The door was answered by a lady, who when she heard the story of her visitor was much astonished. She could not comprehend how it was possible for Mrs. P. to have known that she had found an ear-drop, which she said she had picked up a few days before on a crossing in Broad street. One end of the ear-drop she said was broken when she found it, which rendered it useless, and she had laid it on a shelf up stairs. She then gave the article to Mrs. P., by whom it was recognized as the lost property of her friend.

LONG FACES.—What a sad mistake it is to suppose that a man should be gloomy because he is devout, as if misery were acceptable to God on its own account, and happiness an offense against his dignity. A modern writer, of much wisdom and pith of writing, says: "There is a secret belief amongst some men that God is displeased with men's happiness, and so they slink about creation, ashamed and afraid to enjoy anything!" These are the people of whom Hood says: "They think they're pious when they're only bilious!"

A good man is almost always a cheerful one. It is fit that bad men should scowl, and look blue, and be melancholy; but he who has God's smile of approbation upon him should show its radiance in his countenance. Dr. Johnson said he "never knew a villain in his life that was not, on the whole, an unhappy dog." And well he may be. But an honest man—the man with a good conscience, let him enjoy his sleep, and his dinner, and the love of his wife, and the prattle of his children, and show a beaming face to his neighbor. Surely there is no worse theology than that which teaches that he who has given such fullness of joy to beasts and birds, delights in the misery of men; or, that having filled our hearts with gladness, we ought to give the lie to his goodness by wearing faces beclouded with woe, and furrowed with pretended unhappiness.—*Picayune.*

ALMOST A SPIRITUALIST.—We know not the laws of the spiritual life; but if, even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all to their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping hand of the departed. Sure I am that our *danger is not from too great faith in the reality of the spiritual world.* That world, where is it? Is it not in the teaching of reason that it is all around us? God grant that we may feel the moral power of this idea of spiritual presence.—*Peabody's "Christian Days and Thoughts."*

A MASSACHUSETTS BOY IN THE INDIA WAR.—The *Hampshire Gazette* of the present week contains some interesting extracts from letters received by Mr. Lewis Ferry, of Easthampton, Mass., from his son in the British army in India. The latter left home about a year ago, and sailed in the steamer Niagara for Liverpool. He immediately enlisted in the British service, joined the Bengal Artillery, and proceeded at once to the seat of war. The last letters from him were dated before Lucknow.

AN AMULET.—Louis Napoleon is said to have made a present to his son of an amulet, found round the neck of Charlemagne when the tomb of that monarch was opened in 997, under the reign of Otto III. The amulet is in shape like a small nut, and is in alligree work. It was presented to Napoleon I. by the corporation of Antwerp, on his entry into the city; was by him given to the Queen Hortense, and bequeathed by her to Louis Napoleon. It is believed that Charlemagne himself had it from an Eastern sage, who accompanied to the Court of the Emperor of the west the ambassadors of the Caliph Haroun-al-Raschid.

The famous German sculptor, Rauch, recently died at Dresden at the age of eighty years. His parents were poor, and he was a servant of Queen Louisa of Prussia. While thus engaged, the Queen noticed that the butter served on her table was beautifully and tastefully designed, and that the models varied almost daily. Her curiosity was excited to know who did it, and having learned that it was Rauch, she educated him, and afterward sent him to Rome to finish his studies. He became one of the most celebrated sculptors in Europe. At his funeral all the princes of the royal family followed him to his last resting place.

GOOD COUNTERBALANCES EVIL.—A man should be valued in society according to the good that he does. Even a reformed scoundrel who endeavors to atone for deeds in the past, by charitable and proper designs exhibited in his present conduct, should receive that meed of praise to which such designs and conduct are entitled, without any hesitation on the part of those who give it. Withhold that from him and you instigate a return to former habits. But when a man of unblemished character devotes his time, his mind, and the labor of his hands, to philanthropy, nothing short of the most convincing proof of his hypocrisy should be held as a warrant for assailing his motives and crippling his usefulness.—*Dispatch.*

When the church is cold and dead, those hymns which were written by God's saints in moments of rapture, seem extravagant, and we walk over them on dainty footsteps of taste; but let God's spirit come down upon our hearts, and they are as sweetness upon our tongues; nay, all too poor and meager for our emotions; for feeling is always tropical, and seeks the most intense and fervid expression.—*Henry Ward Beecher.*

THE FOOLS AND THEIR MONEY.—The extent to which our country friends have been fleeced may be estimated from the number of letters returned to the Dead Letter Office through the agency of the Mayor. These missives were addressed to the various gift enterprise establishments, the West India coffee affair, and the other forms of entrapping the eager and credulous souls of the rural districts. The following are the letters sent from the New York Post Office to the Dead Letter Office at Washington.

C. E. Todd & Co	911
Oliphant, Bartlett & Co	811
Joel Rogers & Son	159
Nelson Hicks & Co	182
G. W. Huntington & Co	95
David Pierce & Son	13
A. H. Wilford & Co	64
James Ramerio	61
Todd & Co. (second batch)	1,832
Huntington & Co. (second batch)	94
Hall	62

There are, besides, a number of letters addressed to the humbug firms of Hall, Morton, Cooper, and McIntire. We learn that the whole amount of money contained in the above letters was over \$20,000, which has been sent back to the owners. Rather an extensive business, which has been broken up by Mayor Tieman. John Phillips, who is said to be concerned in the firm of Oliphant, Bartlett & Co., (the coffee merchants,) was brought on yesterday from Boston.

WASHING HIS OWN SHEEP.—The *Springfield Republican* says that a piquant correspondence has passed between two clergymen in a city where considerable religious awakening has taken place. In substance the correspondence ran as follows:

Baptist to Methodist clergyman.
Dear Brother—I shall baptize some converts to-morrow; if any of your converts prefer to be baptized in my church, I shall be happy to baptize them as candidates for your church.

Methodist to Baptist clergyman.
Dear Brother—Yours received. I prefer to wash my own sheep.

A PROMISING THEOLOGIAN.—A young and fresh convert about to enter a theological seminary in the promising town of B—, was present at a small party. In the course of the evening a discussion arose in regard to the orthodoxy of Pope's Essay on Man. After awhile the young theological candidate was appealed to, to settle the question at issue. Knowing but one Pope, whom he regarded with holy horror as the Man of Sin, he at once put an end to all controversy by the assertion that "the Pope might be a very fine writer, but he was the greatest tyrant that ever sat upon the throne."

1910 RELIGIOUS CONVERTS.—The Governor of Toronto jail, Canada, furnishes the following facts in reference to the religious opinions of about 2,000 inmates, which opinions are worthy of the attention of our celebrated divines, who are so earnestly engaged in bringing our entire population to the alters of their several places of worship. According to the report of the Governor, there are 1,910 criminals under his care, and 1,905 are professors of religion, or church members. They are divided among the respective denominations of christian worship, as follows: Roman Catholics, 918; members of the Church of England, 765; Presbyterians, 152; Methodists, 64; Baptists, 3; and Infidels, 8. Or, if we divide them with reference only to the true grand divisions of the Christian Church in America, Catholic and Protestant, there are 918 of the former and 984 of the latter, and 8 only who profess no religion at all.

If we consider the very large proportion of society in Canada who do not profess any religion at all, this report of the Governor is certainly calculated to alarm all earnest advocates of the necessity of converting our entire population to the doctrines of the Christian faith. The May festivals of our religious societies are at hand, and we urge that some explanation of these religious prison statistics should be given. Tell us how it is, that out of a population, not more than half of whom profess any religion at all, so few of the non-professors are admitted inside of a prison, and why there are so many unfortunate professors of religion?—*N. Y. Dispatch.*

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy Hall.
A. J. Davis will lecture at Dodworth's Academy Hall next Sunday, and for several of the Sundays succeeding.

Spiritual Lyceum at Clinton Hall.
Rev. T. C. Benning will lecture to the Spiritual Lyceum at Clinton Hall, on Sunday afternoon next at 3 o'clock.

Mr. Harris' Sunday Meetings.
T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waverly Place, opposite Washington Square.

Spiritualism in Virginia.
The spiritual friends in Waynesborough, Va., have engaged Mrs. E. J. French to deliver in that city a full course of lectures on the facts and philosophy of Spiritualism. Her labors commence with this week, and it is expected will continue for several succeeding weeks. Persons in the vicinity of Waynesborough, who may wish to secure the services of Mrs. F., either as medium or lecturer, can address her at that city until further notice.

Reformers Boarding House.
Mr. Levy has moved into a fine and commodious house, 231 West 35th-street. We are informed that Mr. L. receives transient as well as permanent boarders. His accommodations are good, and his terms very moderate.

We call the attention of our readers to an article in this paper, headed \$5,000. As we are personally acquainted with its author, we will state that he is a gentleman of integrity, in whom we have confidence. As no money is required to be paid, there will be no risk to run.

Mrs. MARY F. DAVIS will lecture to the Spiritualists of Brooklyn, in Clinton Hall, corner of Clinton and Atlantic streets, on Sunday May 23, at 3 o'clock P. M., and 7½ o'clock in the evening.

CHARLES PARTRIDGE lectured to a good audience in the Spiritualist's Hall, corner Clinton and Atlantic streets, Brooklyn, last Sunday afternoon and evening, on "Prophecy," and in review of Rev. A. P. Peabody's sermon against Spiritualism. A synopsis will be published.

Miss KATY FOX has removed her place of residence from 22d-street to 35 East 19th-street between Broadway and Fourth Avenue.

ALL letters for ANDREW J. and MARY F. DAVIS should be addressed to the "care of B. Lockwood, Broadway Post-Office, New York."

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

		Yard Selling Prices.	
Asbes —Durr, 15 ct. ad. val.	6 00	Timber, oak, scantling, 40	45 00
Pol, 1st sort, 100 lb.	6 00	M feet or other fish (for), 15 ct. ad. val.	10 00
Pearl, 1st sort	6 00	Timber of Elm, 40	47 50
Beeswax —Durr, 15 ct. ad. val.	32 25	Georgia Pine, worked, 30	43 00
American Yellow, 3 lb.	32 25	Plank, GP, unworked, 34	42 00
Bristles —Durr, 4 ct. ad. val.	30 25	Plank and Boards, NR, cl. 40	45 00
Amer. gray and white.	30 25	Plank and Boards, NR, 30	43 00
Coffee —Durr, 15 ct. ad. val.	18 1/2	Boards, NR, box, 17	46 00
Java, white, 3 lb.	18 1/2	Boards, Alb. P. and pce.	16 20
Mocha, 3 lb.	18 1/2	Boards, city worked	22 25
Brazil, 12 lb.	18 1/2	Boards, do. cir. p'tion.	24 25
Maracaibo, 12 lb.	18 1/2	Plank, Alb. Pine, 22	28 25
St. Domingo, cash	18 1/2	Plank, city worked	20 25
Cotton		Plank, Alb. Spruce, 18	20 25
Ordinary	10 1/2	Plank, city Spruce wk'd.	22 25
Middling	12 1/2	Shingles, 3 bunch	27 25
Middling Fair	13 1/2	Do. 3 ft. 1st cut, 30	23 00
Feathers —Durr, 25 ct. ad. val.	42 25	Do. 3 ft. 2d qu.	30 00
Live Geese, 3 lb.	42 25	Do. Company, 3 ft.	40 00
Tennessee, 40	41	Do. Cyprus, 2 ft.	22 00
Flax —Durr, 15 ct. ad. val.	8 9 1/2	Do. do, 3 ft.	19 00
American, 3 lb.	8 9 1/2	Latins, E. W. M.	40 00
Flour and Meal —Durr, 15 ct. ad. val.	3 50	Do. W.O. pipe	40 00
Sour, 3 lb.	4 10	Do. W.O. hhd.	35 00
Superfine, No. 2	4 20	Do. W.O. bbl.	25 00
State, common brand	4 20	Do. RO. hhd.	25 00
State, extra brand	4 30	Heading, W.O.	73 00
Western mixed, do.	4 30	Molasses —Durr, 24 ct. ad. val.	
Mich. and Ind. state, do.	4 40	New Orleans, 3 gal.	35 25
Michigan fancy brand	4 40	Porto Rico	23 25
Ohio, good brands	4 40	Cuba Muscovado	23 25
Ohio, round hoop, com.	4 40	Trinidad, Cuba	23 25
Genesee, fancy brand	4 40	Card, etc., sweet	21 25
Genesee, extra brand	4 40	Nails —Durr, 24 ct. ad. val.	
Canada, superfine	4 40	Cut, ad. and 6d., 3 lb.	2 1/2
Canada, extra	4 40	Wrought, American	7 25
Brandywine	4 40	Oil —Durr, 24 ct. ad. val.	
Georgetown	4 40	Sperm (foreign fish), 15	45 00
Petersburg City	4 40	or other fish (for), 15	45 00
Rich. Country	4 40	Flor. 30 lb.	4 37 1/2
Alexandria	4 40	Olives, 12 lb. b. & b.	3 00
Baltimore, Howard-street	4 40	Olives, in c., gal.	1 12 1/2
Flour, 3 lb.	4 40	Palm, 3 lb.	60 70
Corn Meal, Jersey	3 50	Linsed, com. gal.	60 70
Do. Brandywine	3 50	Linsed, English	60 70
Do. do. Pouch	18 00	Whole	60 70
Grain —Durr, 15 ct. ad. val.	1 27	Do. Refined Winter	67 70
Wheat, w. G. 3 bush.	1 27	Do. Refined Spring	67 70
Do. do. C.	1 27	Sperm, crude	1 20
Do. do. O.	1 27	Do. Winter, unbleached	1 25
Do. Michigan, white	1 27	Do. bleached	1 30
Chicago, 1 lb.	1 01	Elephant, refined blchd.	78 80
Milwaukee club	1 01	Lard Oil, S. and W.	75 80
Rye, Northern	69 70	Potatoes	
Corn, round yellow	78 70	Bl.	2 00
Do. do. w. G.	78 70	Potatoes Starb.	5 00
Do. Southern white	78 70	Provisions —Durr, Cheese, 24	
Do. do. yellow	78 70	others, 15 ct. ad. val.	
Do. do. mixed	78 70	Beef, mess, count. pr. bl. 10	41 00
Do. Western do.	60 68	Do. do. city	12 50
Do. do. do.	60 68	Do. mess, extra	14 50
Do. Canada	48 50	Do. prime, com. gal.	4 10
Do. Canal	47 50	Do. prime, city	8 25
Do. Ohio	47 50	Do. do. mess, 3 tierce	18 00
Do. do. do.	47 50	Pork, mess, 3 bl.	17 50
Do. do. do.	47 50	Do. prime	16 00
Do. do. do.	47 50	Do. do. clear	19 50
Do. do. do.	47 50	Lard, O. Pin. 3 lb.	11 25
Do. do. do.	47 50	Hams, pickled	6 50
Do. do. do.	47 50	Shoulders, pickled	6 50
Do. do. do.	47 50	Beef Hams, in pkc. 3 bl. 10	41 00
Do. do. do.	47 50	Beef, smoked, 3 lb.	10 25
Do. do. do.	47 50	Butter, Orange county	25 25
Do. do. do.	47 50	Do. State, fair to prime	12 12
Do. do. do.	47 50	Do. Ohio	12 12
Do. do. do.	47 50	Cheese	7 25
Do. do. do.	47 50	Rice —Durr, 15 ct. ad. val.	
Do. do. do.	47 50	Ordinary to fair, 3 ct. w.	3 00
Do. do. do.	47 50	Good to prime	3 25
Do. do. do.	47 50	Salt —Durr, 15 ct. ad. val.	
Do. do. do.	47 50	Turk's Island, 3 lb. bush.	18 1/2
Do. do. do.	47 50	St. Martin's	18 1/2
Do. do. do.	47 50	Liverpool, gr. 3 lb.	18 1/2
Do. do. do.	47 50	Do. fine	1 12
Do. do. do.	47 50	Do. do. Ashton's	1 40
Do. do. do.	47 50	Seeds —Durr, 15 ct. ad. val.	
Do. do. do.	47 50	Clover, 3 lb. bush.	7 25
Do. do. do.	47 50	Timothy, 3 lb. bush.	16 00
Do. do. do.	47 50	Flax, American rough	1 50
Do. do. do.	47 50	Sugars —Durr, 24 ct. ad. val.	
Do. do. do.	47 50	St. Croix, 3 lb. bush.	5 25
Do. do. do.	47 50	New Orleans	4 36 1/2
Do. do. do.	47 50	Cuba Muscovado	5 25
Do. do. do.	47 50	Porto Rico	6 25
Do. do. do.	47 50	Havana, white	9 25
Do. do. do.	47 50	Havana, B. & Y.	9 25
Do. do. do.	47 50	Manilla	6 25
Do. do. do.	47 50	Stuarts' D. R. L.	11 25
Do. do. do.	47 50	Stuarts' do. do.	11 25
Do. do. do.	47 50	Stuarts' do. do.	11 25
Do. do. do.	47 50	Stuarts' A.	11 25
Do. do. do.	47 50	Stuarts' ground ex. sup.	11 25
Do. do. do.	47 50	Tallow —Durr, 8 ct. ad. val.	
Do. do. do.	47 50	American prime, 3 lb.	10 25
Do. do. do.	47 50	Teas —Durr, 15 ct. ad. val.	
Do. do. do.	47 50	Gunpowder	25 25
Do. do. do.	47 50	Hyson	25 25
Do. do. do.	47 50	Young Hyson, mixed	17 25
Do. do. do.	47 50	Hyson Skin	10 25
Do. do. do.	47 50	Twankay	10 25
Do. do. do.	47 50	Ning and Oolong	19 25
Do. do. do.	47 50	Powchong	19 25
Do. do. do.	47 50	Anko	23 25
Do. do. do.	47 50	Congou	23 25
Do. do. do.	47 50	Wool —Durr, 24 ct. ad. val.	
Do. do. do.	47 50	A. Saxon Fleeced, 3 lb.	40 45
Do. do. do.	47 50	A. F. B. Merino	36 40
Do. do. do.	47 50	A. X and 3/4 Merino	32 36
Do. do. do.	47 50	Sup. Pulled Co.	32 36
Do. do. do.	47 50	No. 1 Pulled Co.	23 24
Do. do. do.	47 50	Extra Pulled Co.	30 35
Do. do. do.	47 50	Peruv. Wash	10 13
Do. do. do.	47 50	Valparaiso Unwashed	10 13
Do. do. do.	47 50	S. Am. Unwashed	15 18
Do. do. do.	47 50	S. A. E. R. Wash	15 18
Do. do. do.	47 50	S. A. Corda's Wash	20 25
Do. do. do.	47 50	E. I. Washed	18 20
Do. do. do.	47 50	African Unwashed	16 28
Do. do. do.	47 50	African Washed	16 28
Do. do. do.	47 50	Smyrna Unwashed	23 28
Do. do. do.	47 50	Smyrna Washed	23 28

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